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THE MOST REVEREND JOSEPH FRANCIS RUMMEL, S.T.D., LL.D.

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✠ Ignatius Esser, O.S.B.
Abbot

Nihil obstat
Gulielmus H. Walker, O.S.B., S.T.D.
Censor deputatus

Imprimatur
✠ Samuel A. Card. Stritch, D.D.
Archbishop of Chicago

Nihil obstat
J. Gerald Kealy, D.D.
Censor Theol. Deput.

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Foreword

Liturgical Week in New Orleans will stand out in the memory of all who participated as a most inspiring and consoling experience. The prevailing atmosphere was one of profound reverence and genuine interest in the topics treated at the meetings and in the religious functions, which illustrated so beautifully the deep significance of the liturgy as an expression of our Catholic faith and worship.

It is particularly gratifying that, notwithstanding the hardness and spiritual apathy of which this age of ours gives all too abundant evidence, there are still found idealistic men and women of God, among the laity as well as in the ranks of the clergy and religious, who willingly make sacrifices in the interest of a true interpretation of the liturgy of the Church. On the other hand, it is equally consoling and edifying to witness the eagerness and enthusiasm with which the faithful, in particular the youth, enter into the spirit of the programs presented by the Liturgical Conference. These are wholesome indications of genuine progress in the effort to make the liturgy a more realistic part of Catholic worship, and to integrate the form of worship with the Catholic way of life.

We are grateful to the contributors to the program of the New Orleans Liturgical Week, and are confident that the reading of their messages reproduced in this volume will make available to a still larger audience the results of their studies and meditations. May God bless their generous efforts and make ever more successful the noble work that is the product of the Liturgical Conference.

✠ Joseph Francis Rummel,
Archbishop of New Orleans.

Archbishop's Residence
Passiontide, 1946

Editor's Preface

This sixth volume in the Liturgical Week series follows faithfully the pattern of its predecessors, in recording as completely as possible the activities comprising the annual gathering sponsored by the Liturgical Conference. Once more we are able to publish not only the program of prepared papers in their entirety, but also a summary of the lively and interesting discussions which followed them — a feature that has proved uniformly popular and of no little practical utility in past editions. And while the material treated in the various papers constitutes in some respects a repetition of what we have previously published, we believe that its inclusion here is amply warranted by the fresh approach supplied by new speakers in new surroundings, as well as by the wider significance it now receives in relation to our 1945 theme: "Catholic Liturgy in Peace and Reconstruction."

And again the debt of gratitude of the Liturgical Conference to many willing collaborators is considerable. In particular, our profound thanks go out to the Most Reverend Metropolitan of New Orleans, Archbishop Joseph Francis Rummel, and to his then Vicar General, now Bishop of Alexandria, the Most Reverend Charles P. Greco. The fatherly interest and help of the former, and the generous and efficient active direction of the latter, contributed immeasurably to the success of our 1945 gathering, which seems to have been, in the general consensus of opinion among veteran Liturgical Weekers, the most uniformly successful held to date.

We trust that the new feature we are adding to this volume — the Study Outline covering subject-matter presented in all volumes published to date (except the original 1940 edition which is out of print), will prove useful to teachers and students. It has been carefully prepared by our editorial staff, with the able assistance of the Liturgical Study Clubs at Mary Manse College, Toledo, Ohio, and Nazareth College, Kalamazoo, Michigan. Additional copies may be obtained on application to the Editor, who incidentally hereby gratefully acknowledges the generous collaboration of the two groups mentioned. Finally, acknowledgments are due to the Misses Cecelia and Frances Young of Chicago, who helped prepare the *Index*.

The Editor.

First Day

(*December 11*)

Feast of St. Damasus, Pope and Confessor — *Missa Cantata*

HOMILY

Reverend Dominic Blasco*

"Simon Peter answered, Thou art Christ, the Son of the Living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven." (Matt. xvi, 16, 17.)

Dearly beloved in Christ: We are assembled this morning in this historic Cathedral at the gracious invitation of the Archbishop of New Orleans, to open the sixth annual Liturgical Week; wherefore our great metropolis, known throughout the world as a center of Catholic culture and tradition, may also be singled out in years to come as a fostering mother of our sacred liturgy. The kindly and energetic Archbishop of this venerable see, who has always distinguished himself in the field of Catholic thought, action and education, also holds dear to his heart the liturgical movement, intended as it is to effect a closer union amongst the members of the Mystical Body of Christ.

Every day of the liturgical year honors a mystery of our holy religion, or renders a special tribute of love and admiration to a member of the Mystical Body of Christ, who as a militant member attained the highest degree of sanctity. The *Sequentia Sancti Evangelii* is thus every day re-enacted.

On this opening day of the Liturgical Week, we celebrate the Mass of the *Common of Supreme Pontiffs*, in observance of the feast of St. Damasus, Pope and Confessor of the Church. The *Gospel* of this Mass is taken from St. Matthew (xvi, 13–19), and gives us the famous episode known as St. Peter's Confession. To accomplish the great work of founding His Church, Christ began by gathering about Him the stray sheep of Israel. Then He prepared shepherds for them by choosing the twelve Apostles. The Apostles, however, were not sufficient to guarantee the permanency of the Church. It needed one who would be strong among them, to assume the place of Christ when He would leave this earth to return to His Father. He must

* Pastor Sacred Heart of Jesus Church, Baton Rouge, Louisiana.

Himself choose that supreme ruler, appoint that chief shepherd, to guarantee the permanency of His Church, and leave behind Him a vice-regent, a visible vicar or representative, not for a few years but for the entire duration of the world.

The episode of Peter's confession took place on the plains of Caesarea Philippi, when our Lord and His disciples were journeying from Bethsaida, along the northern shore of Lake Tiberias, to Caesarea. During the journey, Jesus rather unexpectedly asked the Apostles: "Whom do men say that I, the Son of Man, am?" Now, although the Lord had no need of being informed by His Apostles, since He knew thoroughly (and better than they), both by His natural and supernatural knowledge, what men thought and said of Him, still He obviously intended this question to serve as an introduction to another and far more important one.

From the answers to the first question, Christ gathered that He had been highly esteemed, and that He was the object of high hopes in the hearts of all His followers. But He was, no doubt, saddened that the Apostles did not join the title of Messias with His name. Yet several Jews had given Him that title. But faith in Him as the promised Redeemer was not yet very deep. Although the crowds had acclaimed Him as the Christ after His brilliant miracles, nevertheless, His reserve and direct opposition to the popular preconceptions of the Savior tended to cool their enthusiasm. This coldness was intensified by the open hostility and calumnies of His enemies. Thus, the crowds began to consider Him as only a precursor of the Redeemer.

Then the Savior asked His Apostles the more essential question about Himself saying: "But whom do you say that I am?" The Apostles were His confidants, His intimate friends, who had studied Him for nearly three years and at close range. Therefore, they should know Him better than others. What did *they* think of Him? What was His nature and mission in *their* opinion? What was the fruit of their personal reflections and their mutual discussions about His origin and the character of His mission? Had they formed personal convictions in their inmost thoughts that would justify the Master placing His trust in them at the hour of trial so near at hand? The Master knew their inmost convictions, but He desired to gather the proofs from their own free and untrammelled expression of their thoughts.

The moment was solemn indeed. The bright light of eternal truth was shining fully upon the Apostles; and Peter, instantly responding to this illuminating grace, stepped forward in front of all the others to assist unfalteringly: "Thou art the Christ, the Son of the living God." Although St. Peter spoke in the name of all the Apostles, yet he was primarily concerned with the expression of his own personal conviction. Otherwise, the Master would not have congratulated him individually, nor would He have told Peter that he had spoken

in virtue of a special grace received from the eternal Father. Yet Peter spoke from the depths of his soul, a soul full of faith, when he made his prompt and explicit, concise and forceful profession of faith.

Everything is clear now. Jesus is the Savior, the center of Jewish and of universal history, the Redeemer of all men. Behold the mission of Christ! Then by the words: "Thou art the Son of the living God," Peter declared that Christ was truly divine both by origin and by nature. Under the illumination of divine grace, Peter affirmed: "Thou art the Son of the living GOD. . . . The living God has begotten Thee. Thou dost share in His nature." "It might be said," writes the Very Reverend L. C. Fillion, S.S., in his excellent *Life of Christ* (Vol. II, p. 538) "that this one sentence contains all the essential truths of Christianity. A living God who gives life, the plurality of divine persons, the Messanic character of Jesus, His divinity, His Incarnation (the primacy of Peter) — all of these doctrines and the theological consequences contained in them, really flow from St. Peter's confession."

To this profession of faith, Jesus answered, saying: "Blessed art thou, Simon Bar-Jona; because flesh and blood has not revealed it to thee, but My Father Who is in heaven. And I say to thee: that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Behold the simple but majestic words of the Master warmly congratulating Peter for so noble a profession of faith springing from an equally ardent love. The use of the double name Simon Bar-Jona, that is, Simon, son of John, according to St. Jerome, adds solemnity to the congratulations. Simon was the name Peter received on the day of his circumcision, while Bar-Jona denoted his ancestry. "Flesh and blood," words that occur several times in Scripture and frequently in the *Talmud* and the *Midrash*, evidently stand for man in his native weakness without the aid of faith and revelation, man left solely to his own mental powers and lights. Therefore, what Peter declared in his glowing profession of faith had not been acquired through personal reflection, nor from the instruction of other men; since "No one knows the Son except the Father; nor does any one know the Father except the Son, and him to whom the Son chooses to reveal Him" (Matt. xi, 27). Hence it follows that only the Father could reveal or manifest the Son, who having emptied Himself, taking the nature of a slave, and being made like unto men" (Phil. ii, 7), allowed His divinity to send forth only a few rays of its light.

After the congratulations, came the reward. Peter had just confessed what he knew Christ to be. Then the Master tells Peter of the great divinity that will be his. "As my Father has manifested My Divinity to thee," says St. Leo, "so will I acquaint thee with thy own high rank" (*Sermo in Anniv., Assumpt.*, III). The Master's

language seems to copy the disciple's, who said: "Thou art the Christ, the Son of the Living God," to which Jesus replied, saying: "Thou art Peter," or rather, "Thou art Kepha," that is, a rock or a stone, because Peter was to be the foundation stone of the sublime mystical edifice that Christ had come to found. In the closing words of the Sermon of the Mount, the wise man was commended for having built his home on a rock, so that it would withstand all the fury and assaults of the elements.

"I will build my Church." The Church of Jesus was directly named for the first time under these well-chosen and imposing circumstances. The word "Church" is derived from two Greek words meaning "to call from," "to convoke." Therefore, it designates a public gathering, an assembly of all the true disciples of Christ, that is, of all those who accept His doctrinal and moral teachings and principles. The Church, the realization of the Messianic Kingdom in this world, is the majestic edifice built by Jesus in God's honor and to house and to save all men. What an honor for Peter to become its head under the supreme direction of Christ and with the guidance of the Holy Ghost!

Christ saw another structure, signified by the "gates of hell" (or Hades), that would be a strong and powerful menace to His Church. By the word "Hades" the Greeks understood the abode of the dead, which the Hebrews represented as an underground fortress with solid, massive metal gates that opened to receive, but never to release, the souls of the departed. These gates or powers of Hades wish to swallow up not only the members but even the Founder of the Church. In this moral strife, the powers of hell shall not prevail against the Church, according to the words of Eternal Truth. Although nations will crumble and be forgotten, yet the Church will always triumph over them and endure. Again the word "hell" or "Hades" stands for the domain of Satan and the fallen angels. And the gates of this dreadful domain signify, by way of a figure of speech, the powers of hell which carry on a constant war against the Church. These powers of hell have numerous allies in the world, and in the flesh of fallen man. Again you arrive at the same concept, namely, that the Church is firmly built upon a rock and although winds may blow and storms rage, yet the Church will remain secure and unshaken till the end of the world. Hence, the Church, although it may suffer and be persecuted, and lose numerous members in one section, will have a continual victory over Satan and his satellites. And no enemy will ever triumph over the Church of Christ.

Having made Simon Peter the foundation of His Church, Christ commissioned him as its steward and gave him unlimited powers, saying: "I will give to thee the keys of the Kingdom of Heaven." From time immemorial and among all peoples the giving of the keys of a city or a fortress has been the symbol of giving supreme au-

thority, and has been used in the Bible and in the Talmud to indicate the transfer of power and authority. In St. Peter's case, the symbol of the "power of the keys" is a sign of universal power given to him in the Church, of which he is commissioned as its supreme visible head.

To this spiritual authority of Peter, Christ assigned no limits, as is evident from the words "to bind and to loose" as used in the next figure, which is closely connected with the two previous ones. Hence, the words "bind and loose" are the symbol of supreme authority in matters of doctrine and morals, in the judicial, legislative, and administrative power of the Church. When Jesus said to Peter: "Whatsoever thou shalt bind, whatsoever thou shalt loose," the Master gave all His powers, without exception or restriction, to Peter whom He had chosen for His successor. Therefore, whatever Peter will decide, He ratifies in advance, that is, God Himself will give His own approval.

Soon afterwards, Christ addressed similar words to all the Apostles. But it is evident that in granting this special power to the other Apostles, He did not make them equal to Peter, who had just been appointed their supreme head. There can then be no doubt that the Primacy of Peter follows from these divine words which gave him a priority of jurisdiction as well as of honor. In view of the Savior's promise, St. Peter is not only the firm rock upon which the edifice of the Church rests, assuring its permanency until the end of time, not only is he the supreme custodian to whom the keys are entrusted; but also he is the teacher endowed with infallibility to teach all members of the Church the way of salvation. Or as Bossuet says in his discourse on the unity of the Church, "The words of Jesus Christ, who out of nothing makes whatever He pleases, gives this power to mortal man."

Although these words refer directly to Peter, yet they go beyond him, and embrace all his legitimate successors until the end of time has been as defined by the Councils, in particular, by the Vatican Council. To quote Bossuet again: "What has to serve as a support to an eternal Church can never have an end." Therefore, the primacy of Peter was not to cease with him but was to be the privilege of all succeeding popes. For this power, which was given to the Church, must endure unto the consummation of the world. The Church then is no material edifice but a living, organic society, not built once for all and then forsaken, but constantly renewed with its continuing need for a spiritual foundation as living as itself. It is a sheepfold with sheep that cannot do without the diligent care of the shepherd. Again it is a family, the Mystical Body, that requires the tender affection and wise discretion of a father. This shepherd, this foundation, this father is none other than the present successor of St. Peter, Pope Pius XII, who is called "pope" because he exercises paternal authority.

Therefore, in the *Gospel* of today's Mass in honor of Pope St. Damasus, you have a description of the birth of the Papacy, an event of supreme importance not only for every Catholic but also for the liturgy itself, because the Pope has been divinely commissioned to rule and to guide the Kingdom of God on this earth. Thus the Roman Pontiffs have always shown great solicitude in keeping and preserving the liturgy. Just as they were most careful to express dogma in fitting language, so have they been zealous in formulating the laws of sacred liturgy, and in guarding and keeping it free from any contamination; a work especially characteristic of the Tridentine and post-Tridentine Popes, whose efforts were directed towards a purification of doctrine and the healing of the breach in the Church's unity by demanding that uniformity of worship which had prevailed in the Church from apostolic times.

You must then thank God for the institution of the Papacy. Renew your act of faith in Christ, saying with St. Peter: "Thou art the Christ, the Son of the living God." Pray always for the Holy Father in these difficult times, that his courage in directing and guiding us may never fail. Pray for a deep understanding and appreciation of the liturgy, a sacred thing; for by it you are elevated to God and joined with Him; by it you give testimony of your faith and bind yourselves to Him in most solemn homage for benefits and assistance received; for by the liturgy you have "not the teaching of this or that particular person," but "the most important organ of the ordinary teaching power of the Church" (Pius XI).

Opening Assembly

Municipal Auditorium

Morning — December 11

The meeting was called to order by the Active Chairman, Rt. Rev. Msgr. Charles P. Greco,* at 10:35 o'clock in the Municipal Auditorium, New Orleans.

Active Chairman: We will now open the sixth annual Liturgical Week with a prayer by Rt. Rev. Father Abbott Columban Thuis of St. Joseph's Abbey, St. Benedict, Louisiana, our Honorary Chairman.

(Prayer)

Active Chairman: The purpose of Liturgical Week is well described in the program that each one of you, I hope, has received. I will read one paragraph from it, which will put us in the right spirit for beginning this meeting:

> "To bring together for consultation and cooperation all interested in a better understood and more active participation in the official public worship of the Catholic Church is the purpose of Liturgical Week. Through discussion of the underlying theology and the historical background of the liturgy, current practices in our public prayer are clarified. During Liturgical Week, the solemn functions of the Catholic Church are not only talked about, but are executed inspiringly. Apostolic in motive, this conference seeks to demonstrate, in the words of Pope Pius X, that 'the true Christian spirit' springs from 'its primary and indispensable source, which is the active participation in the public and solemn pryaer of the Church.' "

And now it is my honor to present our patron and sponsor, the very inspiration of this Liturgical Week, His Excellency, our Most Reverend Archbishop.

Archbishop Rummel: Liturgical Week in New Orleans will mark, I am confident, the beginning of a better understanding and a higher appreciation of the significance of the liturgy of the Church. When we speak of the liturgy, we are apt to think of something that is rather remote, idealistic, theoretical, or even something that is impractical; and yet the liturgy is one of the most intensely practical and activating features of Holy Mother Church. For the liturgy is, in a sense, the Church herself; the Church praying, the Church offering to God the tribute of adoration, thanksgiving, of reparation and impetration, which all intelligent creatures owe to the Creator, which all redeemed souls owe to the Redeemer as God, which all

* Since made Bishop of the See of Alexandria, La. (Editor)

sanctified souls owe to the Author of sanctification, the Holy Spirit of God. The liturgy is the Church offering, sacrificing, rendering to Almighty God that sovereign act of worship and homage wherein and whereby He is recognized as the Lord and the Creator of all things.

There is no more solemn act of which the human mind and heart are capable than that of sacrifice; and in the liturgy of our Holy Church we find the Sacrifice supreme, the Holy Sacrifice of the Mass, wherein we meet our Divine Lord Jesus Christ, the Son of God, descending again upon the altar in order to renew mystically and yet very really the Sacrifice of the Cross, to apply its benefits and merits to the souls of men; wherein we meet and greet the Lamb of God that taketh away the sins of the world, cleansing and purging us so that we may serve God with a purer and cleaner and more worthy heart; the Sacrifice that establishes reconciliation and peace between God and man; the Sacrifice that brings us to the very throne of heaven with our eyes of faith upon the All High God; the Sacrifice through which, human though we are, we can be elevated and spiritualized and supernaturalized, through the ministry of our Divine Lord and Saviour, Jesus Christ, through His supreme act of homage and worship.

In the liturgy the Church is more conspicuously and more really the Mystical Body of Christ than she is in any other activity or action, because here we are dealing with a unity of life and action that is its most proper function, through which we continually are being joined more closely together as its members, directly submitting ourselves to the government and the guidance and the rule of the Head, who is Christ. Through the liturgy we are made conscious that in Him and through Him we have a sure approach to the All High God, as daily it helps us to grow in the love and knowledge of His Son.

For indeed, the liturgy is likewise the dramatic repetition of the life of Christ, day after day, year after year, bringing us into close intimacy with Christ, with His life, with the personages that constituted the entourage of Christ, His intimate family of Nazareth, His larger family of the apostolic school, and of those who otherwise followed and ministered unto Him. His actions, His words, His sentiments are all brought home to us with dramatic force and insistence through the medium of the liturgy.

In the liturgy too, we review the life and history of the Church, as we resurrect day after day the things of God; or, let us rather say, as we bring them down from their places in high Heaven to our sanctuaries and altars, so that they may be a source of inspiration, of encouragement, of impetration in our behalf.

So the liturgy is a real, a vibrant and a vital thing, that demonstrates the life of the Mystical Body of Christ, interpreting the actions of all its members: the Church on earth, the Church in heaven, and the Church in purgatory. So let us not feel that the liturgy is something distant and foreign to us. Let us rather feel that it is something tremendously real, full of meaning, full of significance, a veritable treasure-house of inspiration, of strength, of encouragement.

Therefore, we welcome this Liturgical Week as a salutary means for bringing out all of these magnificent characteristics of the liturgy and many more, drawing us closer to God through the Sacrifice of the Altar and the solemn ceremonies of the Church, drawing us closer together as members of one another, in that close spiritual union it establishes between all of us assist-

ing at the divine worship: the saints of God whom we honor, the Blessed Mother of God, and our Divine Lord and Saviour, Jesus Christ, Who is the Head and High-Priest and Leader of us all, guiding us daily ever nearer to the Father.

We are grateful indeed to Right Reverend Monsignor Morrison and his fellow officers of the Conference for bringing this Liturgical Week to us in New Orleans. We are grateful to Father Ducey for his painstaking preparations. We are grateful to Monsignor Greco and those who have deliberated and cooperated with him in preparing the program for Liturgical Week. We extend to all a very hearty and cordial welcome, trusting that the Week may be a pleasant and happy one; but above all, a time of great spiritual fruitfulness and progress for us all, towards a better understanding and appreciation of, and devotion to the liturgy of our Holy Mother Church.

May God's blessing, and the guidance of His Holy Spirit, hover over all the ceremonies and the sessions of this splendidly worked out program of Liturgical Week.

Active Chairman: The speaker I will call on now is to present the keynote address; the Right Reverend Monsignor Reynold Hillenbrand, pastor of Sacred Heart parish in Hubbard Woods, Illinois, in the Archdiocese of Chicago, who is known to most of you as a zealous pioneer in the field of the liturgical revival.

THE LITURGICAL REVIVAL TODAY

Rt. Reverend Monsignor Reynold Hillenbrand

We live in a time at once tragic and promising. The tragedy is apparent: the war, the troubled peace, the foreboding of a deeper darkness over the earth. But the promise, far less apparent, is brightening.

The greatest single element in that promise is the renewed interest in the liturgy. Let me say to you, deep out of my conviction, that blessed are you who pursue that interest, a pearl of great price, a treasure-laden field. *When* that budding interest will burst into full flower, only God can tell. It will be in His good day and hour, and the interval will probably see fresh and greater disasters. It is our immense privilege, under God, to diminish that interval.

The interest which brought you here was fathered in our time by the saintly man, the white-thatched pontiff with the pleasant, open face, who stands at the head of our century. With a really amazing penetration he saw the objectives clearly, and he moved toward them practically, which is always of equal importance.

He drove us back to the first and central things: to Christ; to Christ in His sacred mysteries, the Mass and the Sacraments; to Christ at prayer with His members; to participation in these life-giving realities by the lay people. He did that in a sentence that is possibly the most famous single sentence of our century — that you have already heard this morning: the primary and indispensable source of the spirit of Christ is the active participation of the lay people in the sacred mysteries and in the public, solemn prayer of the Church.

Though the deepest explanation of Pius X is found in his insight born of the Holy Ghost, he was nonetheless a product of the liturgical currents that were moving in the world since Trent. In that long span of time three figures, who in a way are symbols of the liturgical effort, can be singled out: Charles Borromeo who implemented the important reforms of Trent, Benedict XIV, an arresting person, who had clear vision and who typifies the occasional attempt at liturgical betterment, and Dom Prosper Gueranger, abbot of Solesmes, the modern pioneer, who found France a liturgical wilderness and hewed his way through it, and thereby did so much that was prophetic of better days. By the time Pius became Pope, the moment had come to draw the attention of the world to the liturgy. Less than two years after his accession, he had written his famous sentence. He not only stated a general principle; he said what it meant, reduced to practice. In the very document enshrining the sentence, he called for singing at the Mass. Singing has been since that time the prime objective in the liturgy, despite the fact that so little has been done about it. A little more than a year later, he called for participation through Communion, a drastic move in the light of the current practices. It caught the imagination of the world as singing has never done. A few years later he called for children's early Communion, another great step in participation. And meanwhile he did not neglect attempting to bring people to use the text.

The Continent responded to Pius X, but not with uniform rapidity or thoroughness. Belgium and Holland were in the front rank. Great centers did really notable work, like the abbeys of Solesmes, Mont Cesar, Maredsous, Saint Andre, Maria Laach. Great names appeared: Abbot Marmion, Abbot Herwegen, Father Pius Parsch, Cardinal Shuster. The heartening thing about all this was the accompanying growth of participation in parishes — the thing which has impressed our men in the service who happened to be in north Europe. In the United States, there is some progress. A greater participation is being achieved through frequent Communion, the use of the Missal, dialog Mass, particularly for the children, and the chant especially by boys' choirs. There are the excellent publications, like the *Orate Fratres* and *Liturgical Arts Magazine*, and an extensive amount of excellent writing not found in these publications. The

literature, always a hopeful indication, is increasing in content and value. There are, too, the centers of the chant: Pius X School in New York and the monastery of Saint Benoit du Lac in Canada, where the chant is the best on the continent.

Above all, in recent years, we have had Pius XI and Pius XII. Pius XI stressed many things which have been of the greatest importance to the liturgy: the doctrine of the divine life, the Mystical Body, the participation in the priesthood by the lay people, their apostolic work in Catholic Action, the teaching function of the liturgy — this last, his most important contribution, possibly.

Pius XII has stressed the need of social prayer in our time. It is not surprising, therefore, that he gave us the *Encyclical on the Mystical Body*, which in turn stresses the social nature of the Body, its Sacrifice, and its Sacraments. The new edition of the psalms, which he gave to the world in a *motu proprio*, are of the widest historic importance, to say nothing of their usefulness. Scarcely anyone had thought that we would have a new translation in our lifetime. The many concessions made during the war were a far-reaching attempt to bring the liturgy to the people. Among these were the evening Mass, relaxing the traditional rigors of the fast, and anticipating Christmas midnight Mass the evening before, because of the air raid black-out.

Liturgy is for the people. That is why we have "liturgical weeks" of the character that they have assumed in this country. We cannot leave the liturgy in the "learned obscurity" or in the "cautious inaction" which the Popes deplored on another score. Liturgical Weeks have been held since 1910 when the first was assembled in Belgium at Mont Cesar. Twice in that country they assumed a special character. In 1930, the Week was international. In 1937, it met conjointly with the Catholic Action groups — the JOC, JEC, JAC — at Mons. On this occasion two thousand sang the Mass with only a brief preliminary rehearsal. That leads me to say that we shall never get on with the liturgy as we should until we create the specialized, organized Catholic Action movements. Its members inevitably come to see that they must have the liturgy or otherwise their formation and their work will be hindered.

The Liturgical Week, begun five years ago in this country, comes now to New Orleans, to the South for the first time. It comes to a place where the old merges with the new. Happily, because the liturgy is a recall to the old in the Church; there was a time when people did participate in the great liturgical action, a time when their lives were influenced by the liturgy far more than they are now. And yet the liturgy is new, ever fresh and ever new in the unfading beauty of its teaching, ever fresh and ever new as the source of our re-creating, of our renewing in Christ, our Blessed Lord.

The theme of this Week is the role of Catholic Liturgy in

Peace and Reconstruction. It is a very large task. The peace is an unquiet peace. The reconstruction is a difficult reconstruction. For you see, the things we must rebuild are very fundamental. And that problem of rebuilding has been with us a long time. We are the inheritors of a long and bad tradition.

You have often heard of the sicknesses that we are heir to. One is called secularization, which began some seven hundred years ago. The word is long; but the idea is appallingly simple. Secularization means that men pay attention only to the world and the things of time, only to humanity and not to divinized humanity, only to flesh and blood and not to the things of grace. With what result? Man was torn from his roots. I think we can put that in simple terms, and we *must* because it is precisely that which we shall have to reconstruct.

The first thing that men have been cut loose from is their oneness, their corporateness, their social sense. It began before the sixteenth century, but its climax came at that time, when the Mystical Body was split in two or rather a large portion cut off. Let us not forget that it was *Catholics* who left the Church at that time. This has affected all of us in a most dismaying way. We lost our sense of corporateness in Christ, and we gradually lost our sense of oneness as a race, as human beings. It should not be necessary to point out our human oneness, stemming from a common parentage and the sharing of a common nature, but we have unfortunately come to the pass where men have no real grasp of that essential reality.

The second break, which uprooted men, was to lose Christ. It happened in the eighteenth century. Many men no longer believed in Him. When men lost the corporate Christ, the complete Christ, it was an easy and possibly an inevitable step to losing Christ Himself.

The third and final break, which uprooted men, was the loss of God in the nineteenth century — a progressive disaster so that it has become an ugly and characteristic phenomenon of our day. Today there is abroad a militant atheism, which has a sixth of the world's territory under its sway.

The first evil is the one we *all* suffer from; we have been uprooted from our social fellowship — from our recognition and appreciation of it. When that happens we engender a preoccupation with self — the individualism we deplore. But now, thanks to the Holy Spirit, the drift of things is veering in the opposite direction.

People the world over are sick of individualism, of being sundered from others, of the tragic loss which comes from thinking and acting alone. They are sick of individualistic, subjective piety because it lacks depth and vision. They are sick of the individualism that has undone so many homes, that has marred even our Catholic schools. I submit to you boys and girls who are here in such great numbers — I submit that you do not sense your oneness in your schools, let

alone upon the broader and higher levels. People are sick of the individualism that has made of political life an unspeakably sordid thing; sick of the stinking individualism in our economic life that has denied to the worker his rightful place in industrial life; sick, above all, of the individualism in international life that has left the world a shambles and now thwarts the efforts to build a peace.

That is why you have the tremendous drift toward corporateness, even to its extreme, collectivism. While we condemn the extreme, we must recognize that the basic tendency is good. The day of the individualist is over, though there are thousands of individualists who have no idea that this is true.

The world is sick of individualism and must get over it. That is why in 1941, surveying what had happened and what was necessary, Pius XII said: "In view of the greatness of the disaster which has overtaken mankind, there can be only one solution: back to the altars and learn. . . ." Back to the liturgy to learn our oneness, our corporateness. For the liturgy is nothing if it is not corporate. It is the communal worship of men, their common prayer, their common action because it is their common Sacrifice, the Sacrifice of the whole Mystical Body.

I have already alluded to the tremendous growth of interest, in our time, in the Mystical Body. It did not happen fortuitously. There was, in a sense, some historical necessity for it, though it was aided incalculably (in fact given its root inspiration) by the Holy Spirit, who broods over the world, Divine Dove that He is, "with a warm heart and bright wings," with love and light. No one knew that better than Pius XII who gave us the Encyclical, the greatest of them all. "I was moved," he wrote, "by the pressing circumstances of the hour."

It is a curious thing that the world-wide drift to corporateness, which is a reaction to the past, has not included a notable drift to Christ and to God. That is another reason why there must be a return to the liturgy. Through the liturgy we shall teach men the oneness they are hungering for, and through that we shall lead them to Christ in Whom we are *one*, and to God, Whose co-equal Son Christ our Lord is.

Back to the altar, therefore, as Pius XII says, and back to the active participation of the laity, which is the first and indispensable source of the spirit of Christ.

The individualism of which I have spoken has crept into *our* lives, too. We are sometimes too individualistic in our interest in the liturgy, and that comes from the fact that we have not seen the liturgy in its full reality, in all its implications. When Christ was on earth, He knew that He was the *new man*, that all men were lifted up in Him. He saw that man and his relationships were elevated and enriched in Him. He saw that His redemptive action should affect all

of human life. He saw that men were not only vaulted to the life of God but that enormous blessings in time and on earth would accrue to men when human life is brought under the influence of His mighty redemptive power. "The whole program of the Divine Heart," Pius XI calls it, "the foundation, extension, and stabilization of the kingdom of Christ in individual souls, in families, in society in all its possible expansions and ramifications, in all the depths that human relations can sound, when helped by the grace of God."

I submit, therefore, that a person interested in the liturgy must have no fragmentary interest in the concerns of the Church. They are all rooted in the liturgy. It is infinitely sad when someone devoted to the liturgy will minimize an interest in the social doctrine, in rural life, in the racial problem, in international life, in Catholic Action. We cannot, of course, have a comprehensive knowledge of all these things, but we must have an interest and a sympathy. When you find a person who is lacking in that interest and sympathy, you have found a person who is imperfectly schooled in the liturgy, who does not understand it in its completeness, who does not have the vision it is able to give him. A real cure is to have the interests which the Popes have, and Pius XII is an incomparable example.

Our theme is peace and reconstruction. We cannot have either without Christ, because our race is summed up in Him. We cannot have Christ except as He is. And how is He? He is the Head of His Mystical Body and active in that Body, adoring and praising, placating, thanking and pleading, teaching, forming Christians into the living image of Himself — that *is* the liturgy. That is at the heart of the great work that will reconstruct a shattered world and bring peace in our time.

Active Chairman: Thank you, Monsignor Hillenbrand, for your inspiring address. Are there any questions or comments? (Pause.) Hearing none, it is now my pleasure to call upon Rev. Thomas F. Stack, Professor of the Diocesan Preparatory Seminary at Hartford, Connecticut. Likewise a noted pioneer in the field of the liturgical revival, he will address you on "Catholic Liturgy: Its Meaning and Purpose."

CATHOLIC LITURGY: ITS MEANING AND PURPOSE

Reverend Thomas F. Stack

Thoughtful Americans are aware that with our victory came a very grave responsibility, the effort to construct a true peace. They realize that, although the devastating war is over, the struggle for peace goes on. The peace so dearly won is threatened at home and abroad: at home, by social problems and conflicts between capital and labor growing out of the process of reconversion; and abroad, by famine, homelessness, and political chaos. When we think of the terrible world war and the present threats to a lasting peace we might begin to despair. We seem to be at the tired end of all things. However, we must remember that this is not the first time in history when the world was tired and devitalized. Such was the condition of the Roman world into which Christianity came, and yet Christianity renewed that world, bringing not only faith but also hope. Christianity can revitalize our world; and it will do so if Christians display the true Christian spirit. The present task of the Catholic Church is to show to the world that Christ is offering in His Church all the truth and life that it needs for its revitalization in this critical period. What is demanded today is the restoration of Christendom; not a superficial Christianity, not a façade Christianity, not merely "the essentials of Christianity," but Christian life whole and entire, with all its vital truth and power.

Pope Pius X, whose motto was: "To renew all things in Christ," told us very clearly how this renewal could take place. He summed up his plan when he said: "The primary and indispensable source of the true Christian spirit is participation in the liturgical services and in the solemn prayer of the Church."[1] According to Pius X, all attempts of restoring and revitalizing our Christian life, such as Catholic Action, Catholic Labor Movements, the Jocists and Rural Life Movement, must be based and centered on liturgical life. They must have their inspiration in the liturgy because the Catholic Apostolate and Catholic worship are two essential manifestations of the same divine life which Jesus Christ lives on earth in His Mystical Body. The Church of Christ, like her Founder who was Priest and Prophet, is necessarily a praying Church and an Apostolic Church.

If the true Christian spirit, the spirit of Jesus Christ, comes from the liturgy, it is important that we should have a clear idea of what the liturgy really is. It would seem that a discussion on the meaning, purpose, and implications of the liturgy is a needless repetition at a sixth annual Liturgical Week. Its logical place would be at the first or second of these conferences. In fact, this topic was masterfully treated at the second Liturgical Week in St. Paul, by my colleague, Monsignor Hillenbrand.[2] However, the program committee felt that

even after five years of liturgical conferences, the meaning of the liturgy should be discussed, because the confusion and misinterpretation about this word still exists; and as long as it continues, the salutary effects of the liturgy on our spiritual life will be hindered.

In the first place, many people fail to make a distinction between "rubrics" and "liturgy." For them, liturgy stands for the complex code of prescriptions governing the ceremonies of our worship, and they regard a liturgist as a master of ceremonies. The cause of such an interpretation might be traced back to the time when the laity ceased to take an active part in the Holy Sacrifice and in the other sacred functions of the Church. Since that time books explaining the rubrics were labeled "liturgical books." In seminaries, courses on the rubrics were loosely called classes in liturgy. Failure to distinguish between these two words caused the liturgy to be looked upon as an organization of exterior and public worship paid by the Church to God and carried out by the priest alone by rubrics and ceremonies. The consequence of all this was the failure of the faithful to regard the liturgy as the natural norm and guide in the spiritual life.

Another reason for attempting to clarify the meaning of liturgy arises from the fact that there are many Christians who place the term in the same category as Gothic decorations, clothed figures of Christ on the cross, dossals and testers, ample vestments and linen albs and Gregorian chant. To these people, liturgy is only an accessory in Christian life, and the Liturgical Movement merely a revival of ancient or Gothic art. Antiquarians were calling themselves liturgists and were in reality hindering and antagonizing the real friends of the movement.

If the liturgy is the primary and indispensable source of the true Christian spirit, it certainly must be more than ceremonies, rubrics, chant, and art. These visible elements might be called the body of the liturgy, but it also has a soul which is invisible. The soul of the liturgy, as Dom Lefebvre [3] reminds us, is the power of glorifying God, and of sanctifying and instructing men, which these objects, formulas, and exterior rites possess. When speaking of the liturgy we must therefore distinguish between its body and soul. And it is with the soul that the Liturgical Movement is especially concerned. The soul of the liturgy comprises the Holy Sacrifice of the Mass, its center, where the spirit of adoration and sacrifice finds its highest expression; secondly, the Sacraments, which supernaturalize the different phases or states of life; thirdly, the Sacramentals and the Divine Office; and lastly, the Liturgical Year. By the body of the liturgy we mean the ceremonies, rubrics, chant, vestments, and art. All of these are the external aspects of the liturgy. They have their proper place, they are necessary; but they must not be identified with the acts that comprise the soul. By calling them the body we are not belittling them, but rather are giving them their proper significance.

In fact, when the soul of the liturgy is properly understood, these external rites and ceremonies are exalted. One who truly understands the soul will also appreciate and respect the body. If it were clearly understood that priest and people together offer the Holy Sacrifice, that the laity received a participation in the Priesthood of Jesus Christ in Baptism and Confirmation for the purpose of offering and taking part in the Mass, it would be quite easy to make them see that Gregorian Chant is the ideal and prayerful form of singing for the congregation. If the faithful are not taught to become sacrificial-minded and are not first encouraged to participate in the Mass, if they are not made to realize their dignity of co-offerers given to them in Baptism and again at Confirmation, they are going to look upon all our efforts of restoring the chant as merely a restoration of an ancient and out-moded form of music.

We are concerned chiefly with the soul of the liturgy. We may define it in several ways. All liturgists do not define it in the same way, although all agree as regards its meaning and purpose.[4] Thinking of the liturgy as a way of life, I like to define it as the "doing over and the making present" of the whole work of Redemption, for by its means we are put into direct contact with the mysteries of Christ, and His life is extended beyond the boundaries of Palestine. In the celebration of the feasts of the year, He continues His work of teaching and sanctifying. We need not to look back to Bethlehem, Cana, Capharnaum or Jerusalem. We need not envy the Magi, the shepherds, or the apostles. Every morning the Upper Room becomes present in all our cities and towns. Christ, our Liturgist, still changes bread and wine into His Body and Blood in His liturgy. In Baptism He raises souls to life. In the Sacrament of Penance He continues to forgive other Peters and other Magdalenes. During our Requiem Mass He comes among us to console other widows of Naim who have lost their sons, other Marys and Marthas who have lost their brother. At the Nuptial Mass He attends other marriages as truly as He attended the marriage at Cana. By the liturgy the redemptive work is prolonged into our own century. But in this work, in this liturgy, Christ is not alone. During His earthly life He had only one human nature united to Him; in His Mystical life, He unites to Himself all the human natures throughout the world who receive His Spirit. So at the altar, our Liturgist is surrounded by multitudes of other liturgists, the laity, to whom in Baptism He gave, as St. Thomas tells us, a participation in His Priesthood.

Therefore, the liturgy is a social work, not a mere drama at which we are only spectators. It is the expression of our corporate life in the Mystical Body of Christ, or as a theologian recently expressed it: "It is the divine worship the Mystic Christ offers to His heavenly Father. It is the principal means of our salvation, our union with God. How magnificent and secure is the organization of this means:

Sacrifice, Sacraments, Holy Scripture, Tradition, the Liturgical Year, and the Sacramentals."[5]

Christ came into the world that we might have life, and have it more abundantly. He dispenses this life in His liturgy. That is what we mean when we speak of a liturgical life. Holiness does not merely consist in an effort towards perfection, not merely in good works. Holiness consists in increasing and developing the divine life within us. Our Blessed Lord said; "I am the Way, the Truth, and the Life. No man cometh to the Father but by Me." And again: "I am the door. By Me if any man enter in, he shall be saved." Our spiritual life comes from Christ and is sustained by Him Who is the Life. Through Him and through Him alone, can we obtain those graces and blessings of which we stand in need. Incorporated into Him by Baptism, "because we are members of His Body, of His Flesh, and of His bones," we live with His life. We are no longer our own, but His.

Living a truly liturgical life makes us ever conscious of the essentially supernatural character of our religion. To be a Christian means to be a sharer through Jesus Christ in the very life of the Godhead. For many people, Christianity is a code of ethics rather than a life — a supernatural life. Too common is the view that a man is a Christian who reveres Christ and seeks to conform his actions to the moral teaching and example of Our Blessed Lord. To Catholics, the doctrine of grace is at the very center of all their spiritual life. We know that, without this supernatural endowment, we have no part with Christ. His divine life must flow into our souls. To be a Christian is to be another Christ. Christ must live in him and he in Christ. Therefore, Christianity must be a sacramental religion, not merely a moral code. If we are to live with the very life of Christ Himself, if we are to be bone of His bone, flesh of His flesh, it is obvious that some means are required by which this marvelous union is to be brought about, and the life of Christ to be communicated to our souls.

Let us consider briefly, by outlining the liturgy as a whole, how the life of Christ is communicated by Sacrifice, Sacramentals, Sacraments, Divine Office, and the Liturgical Year. Each of these will be discussed in detail during the Week. What we desire now is a complete picture of the work of our sanctification and instruction performed by the liturgy. If creatures are to perform their first duty to God, namely, to adore and worship Him, they must have an adequate means of doing so. That means is sacrifice, not ours alone, but the Sacrifice of Christ offered by us, the Mass, the Sacrifice of the Mystical Body. It is the Sacrifice of Christ; but every baptized person is a member of the Mystical Body whose Head is Jesus Christ. When, therefore, the Head is offering, the other members of the Body cannot remain passive; they must co-offer. All the members must be drawn into the Mass, they must take part in the Sacrifice itself as well as in the fruits thereof. The self-sacrifice promised at

the altar must be executed in the daily lives of all the faithful. It is at the altar that we obtain the strength, the sacrificial-mindedness to perform our duties during the day and to live in the Christian spirit at all times.

By Sacrifice and Sacrament we are brought into direct and immediate contact with Him Who is the very source of grace. In Holy Mass we render our highest adoration to God; in the Sacraments we are given divine life. Each one of them is especially adapted to meet some particular crisis in our journey through life, so that we are always in the company of Him Who is at once the Way, the Truth, and the Life. The Church in her liturgy has added certain rites and ceremonies calculated to enhance our reverence and respect for the sacraments. These liturgical texts and rites were added to ensure their being more fruitfully received by those whose needs they are intended to satisfy. The proper carrying out of the rites and a careful reading of the texts are a means of increasing genuine piety.

The Mass is the best and greatest of all prayers, since it is Christ's own Sacrifice — that full and complete and perfect act of worship which is offered to the Eternal Father by the whole Church of God "through Jesus Christ, our Lord." In addition to the Mass, we have the Divine Office, which ascends to Heaven every day as a part of the worship of God that is offered solemnly and officially by the Church as a whole. In this liturgical prayer, every Christian virtue finds expression, and all are merged in one hymn of adoration which rises up to the throne of God. The Breviary is also a means of our sanctification. In it the Church teaches a form of prayer that is capable of conducting the soul from the first steps in the spiritual life to the most exalted degree of the contemplative state. In the great ages of faith, the Breviary was the spiritual storehouse from which the piety of the clergy and the laity was sustained. The Missal and Breviary go together, and each completes the other. To use the Missal and the Breviary is to establish a new bond with Christ as our High Priest and with His Church, to be of one voice with the Bridegroom and Bride. It keeps us always in contact with the life of Christ in the Church which is His Mystical Body.

We have seen how the Church in her liturgy sanctifies the day by Holy Mass, the hours of the day by the Divine Office, and the various stages of our life by the Sacraments. She also takes possession of the temporal year, and sanctifies it with her feast days. The commemorations which the Church makes in her Liturgical Year of the Mysteries of Christ are more than a mere mental act, more than an historical remembrance. The liturgical feasts have a power to put us into communication with the mysteries of Christ's career.[6] Dom Vonier says: "The feasts of Christ are personal and immediate efforts on the part of the Church to come into communion with Christ, Who is living in His Church."

We see how ambitious the Church is for the sanctification of the souls of men. But her ambition is not yet satisfied because her work and action on souls is not limited to the spiritual order. She, as a mother goes out of the sanctuary and takes possession of all creation. She blesses everything that interests man. If we open a Ritual we shall see the variety and number of these blessings which we call Sacramentals. The ambition of the Church is to honor God by all creatures.

This brief outline of the soul of the liturgy gives us the Church's pattern for our sanctification. Cardinal Schuster points out that "it is here in the Church's liturgy that we must preferably seek the means of sanctification, the essential food of our Catholic piety, to which are to be co-ordinated with very great advantage all other acts of private, intimate, and personal devotion by which the soul prepares and disposes itself for the great liturgy of the Sacraments." We come to the conclusion, therefore, that the liturgy is not something remote from ordinary life or too artistic for the faithful in general. It cannot be said that the liturgy is the business of priests and religious, and of no importance for the laity. The liturgy is the prayer of the Mystical Body, and therefore is the natural and normal way of prayer for all the members. We all have a share in this rich life which the Church imparts in her liturgy; and we should make the fullest possible use of it, so that each one of us may praise and glorify God and sanctify himself, not alone, but with Christ and the whole Christian family.

REFERENCES

1. Pius X, *Motu Proprio*, November 22, 1903.
2. *National Liturgical Week*, 1941, pp. 20–26.
3. Dom Gaspar Lefebvre, *Catholic Liturgy*, Preface, pp. xiv–xv.
4. For obtaining a general view of what the liturgy means, cf. Rev. W. Gordon, *The Liturgy and its Meaning;* Abbe A. Sicard, *The Soul of the Liturgy*. These are recommended for beginners. For intermediate and advanced: cf. Dom Theodore Wesseling, *Liturgy and Life*.
5. Boeser-Cannon, *The Mass Liturgy*, p. 20.
6. Emiliana Loehr, O.S.B., *The Year of Our Lord*, Foreword by Dom Anscar Vonier, O.S.B., p. xvi.

Active Chairman: That very scholarly and comprehensive explanation of the meaning of Catholic liturgy should certainly evoke some discussion. Does anyone wish to ask a question or discuss further any aspect of this subject? We have just a few minutes left.

Rev. Rudolph Hodik (*Casco, Wisconsin*): As Father Stack has said, the Mass is the greatest of all prayers. Therefore, it is of the utmost importance that every Mass should be devoutly celebrated and those present partake understandingly. Men come to church not to entertain or to be entertained, but to adore and praise God, and that in the very best possible way. Now surely, they cannot expect to get more out of it for themselves, humanly speaking, than they put into it. Even a grand symphonic broadcast is spoiled by static on the radio; and so too can our "broadcasting to heaven" of the Mass be spoiled, unless we put into it our whole heart and soul and

mind. So I believe we cannot emphasize too much the need of knowing and loving the Mass better, and of making our participation in it, an action really lived and understood: true Catholic Action.

ACTIVE CHAIRMAN: Any further remarks or questions?

ABBOT COLUMBAN THUIS (replying to a question from the audience): The large emblem or symbol displayed here on the stage, which may appear novel to many of you, is an attempt to express in pictorial form the theme of this Liturgical Week: "Catholic Liturgy in Peace and Reconstruction." Designed and executed by Dom Gregory DeWit, the well-known Benedictine artist from Belgium, now residing at St. Joseph's Abbey, its *motif* is supplied by the words of the *Post-communion* prayer in the *Mass for Peace:* "*Cui servire regnare est:* To serve Whom is to reign," which forms the circular border surrounding the symbol. The latter is a happy combination of the two Greek letters *Chi* and *Rho* in the form of a cross, the ancient Christian monogram formed from the first two letters of "Kristos" or Christ, and the olive-branch growing up around it, which in turn symbolises both the Peace of Christ, and the union of the faithful with Him as branches united to the Vine. The royal crown surmounting the symbol denotes of course the Kingship of Christ, which we share through our union with Him; and the liturgical truth underlying the drawing as a whole is that our "service" of God is primarily the Sacrifice of our Redemption, which we offer through Christ as one Body, in the liturgical mysteries, of which the Cross formed by the *Chi-Rho* is also a symbol. (We reproduce this symbol below: Editor).

ACTIVE CHAIRMAN: Thank you, Father Abbot Columban. Since there seems to be no one else desiring to be heard, we will adjourn until 1:30 this afternoon, after His Excellency our Most Reverend Archbishop leads us in a closing prayer.

(Prayer)

(*The meeting was recessed until 1:30 p.m. the same day.*)

Afternoon Session — December 11

The afternoon session was duly called to order by the Active Chairman, Rt. Rev. Msgr. A. Carroll Badeaux, Chancellor of the Archdiocese of New Orleans, who asked the Honorary Chairman, Rev. Leo Flood, C.S.C., pastor of the Sacred Heart of Jesus Church in New Orleans, to lead the audience in prayer.

(Prayer)

ACTIVE CHAIRMAN: The session this afternoon will be devoted to the subject of prayer, as an important element in our Catholic liturgy. Other aspects are to be treated at the various sessions to follow; but in our session this afternoon, we shall devote ourselves first to the subject of "Private Prayer and the Liturgy." Our speaker now is the Rev. Dom Leo Rudloff of the Order of St. Benedict, who belongs to St. Joseph's Abbey in Westphalia, Germany, and has for some years been stationed at St. Paul's Priory at Keyport, New Jersey. He is doubtless known to many of you as the author of a very useful work entitled *Everyman's Theology* (Bruce, Milwaukee; 1943).

PRIVATE PRAYER AND THE LITURGY

DOM LEO RUDLOFF, O.S.B.

IN HIS *Encyclical on The Mystical Body of Christ*, our present Holy Father points out the fact that it is not only the liturgical prayer, but also the private prayer of the faithful that is truly performed in the mystical union with Christ which is the *Causa Formalis* of His Mystical Body. "For," the Pope says, "the Divine Redeemer maintains closest union not only with His Church, which is His beloved Spouse, but also with each and every faithful soul in it, and He longs to speak with them heart to heart." (*America Press* edition, p. 38.) We have a beautiful illustration of this thought in St. Augustine's *Commentary on Psalm 85*, when in explaining verse 3 ("Have mercy on me, O Lord, for I have cried to Thee all the day — *Miserere mei, Domine, quoniam ad te clamavi tota die*"), he says: "The body of Christ sighs in the midst of hardships; until the end of time, when hardships will have an end, man sighs and cries to God. And each one of us, for his part, cries as a part of that whole body. Thou hast cried in thy days; thy days have passed, and another has succeeded thee, and has cried in his days. Thou here, he there, a third somewhere else. The body of Christ cries all the day, while the members go and succeed one another. The one man continues to the end of the world, the same members cry. Some members already rest in Him, some are still crying when we already rest; and after them still others will cry." (St. Augustine, *In Ps. 85*, 3.)

The fact that the Mystical Body of Christ is praying in liturgical as well as in private prayer, suggests the need of the question: how are these two kinds of prayer distinct from each other, and what is their mutual relationship?

Let us anticipate the answer to this question in the manner of a thesis, as it were, which then has to be proved, *viz.*: THE TWO, LITURGY AND PRIVATE PRAYER, ARE DISTINCT FROM

EACH OTHER, AND YET THERE IS NO SHARP DIVIDING-LINE BETWEEN THEM. May I illustrate this conclusion by an analogy. If you stand at the mouth of a river flowing into the ocean, you may point far out to the ocean and say: "That is the ocean," and then you may point to the other side and say: "There is the river." But no one will ever be able to draw an exact line as to where precisely the river ceases to exist and the ocean starts. It is a living stream that pours itself into the ocean; and vice versa the ocean, in the high tide, and also in the rain clouds, gives itself into the river.

It is not difficult to prove the first part of our thesis: there is a real distinction between the liturgy and private prayer. The proof flows from their respective definitions. Since we heard described this morning, in such a masterly way, the meaning of the liturgy, I will not attempt to give you another definition, save to recall that in effect it is the worship which the Church, as Christ's Mystical Body, celebrates in union with her Head, by His command and in His name, as the continuous re-presentation and realization of the mystery of redemption. To the concept of liturgy belong the following elements: worship celebrated externally and in common, and as the official, regulated cult of the Church as such. It is always celebrated, or presided over, by an official representative of the Church: whether the Bishop, or with the Bishop's authorization, a priest or other cleric; or a monk or nun officially designated as the representative of the Church. (NOTE: The element of being regulated officially, has undergone some evolution in the course of time. But even in the first or at least in the early second century some sort of regulation can be observed. As to essentials, these rules are of divine institution.)

Now, on the other hand, a prayer which lacks any of the characteristics above mentioned, is private prayer.

Let us here stop for a moment, for the purpose of drawing some practical conclusion from this part of our exposition. If the two kinds of prayer are distinct, they should not be so intermingled in practice as to cause confusion and indistinction; particularly since, as no doubt we are all agreed, the liturgy occupies the first and most excellent place in the order of objective value. So private prayer should not distract anybody from full and wholehearted participation in the liturgy. Thus for instance, when priest and congregation celebrate the mysteries of the Altar, the individual Christian should identify himself as perfectly as possible with that common celebration. That is why the private or public reciting of the Rosary during Mass as a general practice, seems incongruous. In any solemn, public act, such as at Commencement Exercises, should anyone sit in a corner reading Charles Dickens? Such an action would rightly be considered as true isolationism. But there are still people who prefer to indulge in such "isolationism" at the common exercises of Holy Mother Church.

On the other hand, if private prayer has its place in the life of the Christian, if it is the prayer of the Mystical Christ in its own right, certainly it would be wrong to believe that after having taken part in the official liturgy of the Church, a person has no further need or obligation of any prayer. It would also be dangerous to reject or keep aloof from prayers which are highly esteemed in the universal Church (the rosary, for instance), on account of one's enthusiasm for the liturgy. Let therefore the two kinds of prayer keep their *relative* independence, the life and meaning which they possess, each in its own way.

The second part of our thesis, namely, that there is no sharp dividing line between the two, is also easily proved. First, historically. The fact that in the beginning the prayers were improvised by the Bishop, and also room allowed for the utterances of the ordinary faithful moved by the Holy Spirit, shows that the private piety and unction of these persons entered into the liturgy. It is generally admitted that the *Gloria* was first a private morning prayer of the Christians. In the book on Virginity attributed to St. Athanasius, probably dating from the fourth century (*De Virginitate 20*, P.G. XXVIII, 275), and in several works of St. John Chrysostom (*Homilia 68*; *Homilia 2 in Ep. ad Col.*), it is recommended as a private morning prayer. (Cf. Cabrol, *Liturgical Prayer*, p. 100.) The *Te Deum* seems to have a similar private origin (Cabrol, *op. cit.*, p. 104 ff.). Everyone knows how personal a note the *Exultet*, the beautiful prayer of praise on Holy Saturday at the blessing of the Easter Candle, contains, as do many hymns in the Breviary. In a word: it is the personal piety of men of God that has entered into the liturgy and enriched it. On the other hand, we find how the martyrs and early Christians really lived out of the liturgy, so that its prayers came spontaneously on their lips when they prayed privately. A few examples will suffice (those desirous of other samples will easily find them in the English translation of Dom Cabrol's beautiful book *Livre de la Priere Antique* entitled *Liturgical Prayer*, in Chapter XIV, p. 116 ff.

Here is one sample taken from many, showing the similarity of such private prayer to the formulas of our official liturgy. It is the famous prayer of St. Polycarp, as delivered to us in the *Martyrium Polycarpi* (c. XIV in Cabrol, p. 116). In this prayer it is rather the general tenor of the language than a definite quotation from the liturgy, that shows us how this holy man, as he prayed in his hour of dire torment, was one who, as a Bishop, was accustomed to formulate prayers in the official gatherings of the Church of Christ. We have here the same *cursus* or peculiar rhythm and sequence of thought, of the *Collects* of the Mass:

"Lord God Almighty, Father of Thy beloved and blessed Son Jesus Christ, through whom we have received the knowledge of Thee,

God of Angels and of Powers, God of every creature, and of all the just who live in Thy presence; I bless Thee because on this day and at this hour Thou hast deigned to grant me to be counted among the martyrs and to share the chalice of Thy Christ for the resurrection of soul and body into life eternal, through the Holy Spirit. May I be received this day before Thee as a precious and acceptable sacrifice, as Thou hast prepared me for it and as Thou hast shown me, and Thou hast kept Thy promise, O God of truth, who canst not lie. Therefore in all this I praise Thee, I bless Thee, I glorify Thee, through the immortal and heavenly High Priest, Jesus Christ Thy beloved Son, through Whom is glory to Thee, with Him and the Holy Spirit, now and forever, Amen."

Then we have in several other prayers of the martyrs, the memtioning of Noe and Abraham, of the Three Young Men in the Fiery Furnace, Daniel in the Lions' Den, and Thecla in her torments, all of whom God has saved in their need, with such a unanimity that the influence of official prayers is obvious. And in fact we still have about the same expressions in the recommendation of a departing soul in our Ritual today: it embodies simply the prayers of the early Christians when they were to depart this life. Let me finally quote from various prayers of the martyrs the following invocations: "O Lord Christ, may I not be confounded — Praise be to Thee, O Christ! Hear me, O Christ! (*Gloria tibi, Domine. Exaudi Christe*). Glory be to the Christ, my God. By Thy name, O Christ, Son of God, deliver Thy servant."

Another historical proof of the fact that there is no clear dividing line between liturgical and private prayer can be taken from the fact that in ancient times, at the *Collect*, at least those more solemn collects which were (and, on Good Friday, still are) introduced with the exhortation: "*Flectamus genua-levate*, Let us bend our knees (Let us kneel down) — Arise," the congregation remained in silent (private) prayer for a while, before the Celebrant pronounced the official prayer of the Church. The twentieth chapter of the *Rule of St. Benedict* seems also to indicate that, after the singing of the psalms, the monks remained in silent meditation for a while. Thus only does St. Benedict's injunction have clear meaning: "in community let the prayer be always short, and at the signal given by the superior let all rise together." And because prayer that in general should always be short and pure, might "be prolonged by the inspiration of Divine Grace" (c. 20) the holy patriarch of western monasticism, in chapter 52 of his Rule, thinks of the possibility that a brother may wish to remain in the oratory after the services to pray alone, or enter at any time to pray with tears and fervor of heart.

Thus a look into history shows the close connection and inseparable coherence between liturgical and private prayer. And we come to the same conclusion when we consider the very nature of things. After all, the liturgy on the one hand is meant to lead man to

intimate, necessarily personal spiritual intercourse with God. It is the very essence of the liturgy, mainly the holy sacrifice of the Mass, to establish that union and intercourse with God. That is why the mystics always exalted the importance of the choir office in common for their prayer life. "If they were in any degree remiss at public prayer, they were urged on to zeal by all sorts of warnings and trials." (Anselm Stolz, O.S.B., *The Doctrine of Spiritual Perfection*, transl. Aidan Williams, O.S.B. p. 111 f., referring to H. Wilms, *Das Beten der Mystikerinnen*, 1916, p. 46 f.)

And, on the other hand, it is living beings, that hope to have the Holy Spirit dwell in them, who perform the liturgical actions. They are neither machines nor parrots, but carry into the liturgical functions the piety — or the lack of it — of their souls and hearts.

Let us now consider some practical conclusions to be drawn from our preceding exposition, namely that liturgy and prayer, though distinct from each other, are nevertheless one living unit, influencing each other.

Properly there should be two paragraphs to this part of my paper, with regard to the influence of the liturgy on private prayer, and *vice versa*. But I shall be brief with respect to the first aspect of the relationship of private prayer and the liturgy, because I fear whatever I could say would sound like an admonition to those who perform the liturgy, to be well prepared for such sublime performance by a life of private prayer and meditation. Such an admonition may be timely, but I do not feel competent nor authorized to give it here. If you have the last issue of *Orate Fratres* (Dec. 1945), look it up and you will find some very interesting notes by the Bishop of Paterson and others on this point. There is no doubt that even in common action, we remain individuals with all our proper qualities and attitudes. I do not mean so much that private prayer, or our daily meditation, must by all means precede the celebration of the liturgy, say Holy Mass, as a preparation. But what I mean is, that only a life of prayer and personal humble intercourse with God gives us the right disposition for the celebration of the mysteries of God. To use again a word of St. Benedict in his *Rule* (c. 19): "*Ut mens nostra concordet voci nostrae* — let our mind be in harmony with our voice." Otherwise we might have the strange phenomenon of a daily celebration of the Sacrifice of our Lord's immolation, by those privileged and commissioned to do so (and who might even be promoters of the liturgical movement), giving an appalling spectacle of pharisaic conceit and vanity.

So there remains the second aspect, namely the influence of the liturgy on private prayer.

First of all it is evident that private prayer needs liturgical prayer as its tutor and guide. Private prayer by its very nature tends to become narrow, individualistic, petty. From the source of the

liturgy it receives greatness, a wide horizon, dignity. And that in different ways. First, the liturgy teaches the correct hierarchy of values in prayer. Of the three kinds of prayer: Prayer of praise, of thanksgiving, and of petition, the praise of God for His own sake occupies decidedly the first place. I need only mention here the beautiful sentence of the *Gloria:* "*Agimus tibi gratias propter magnam gloriam tuam* — We give Thee thanks, or we praise Thee (*Eucharistoumen soi*, and the Hebrew equivalent) for Thy great glory." In private prayer we all too easily forget the duty of praising God for His own sake, as we are tempted to become self-centered, to put our own little self in the center of our interests, instead of centering them around God and His Christ. Then the outstanding prayer in the Mass is the one that gave its name to the Holy "Eucharist," the great thanksgiving of the *Preface*. It used to include our gratitude for all the benefits of God, those of nature and of supernature. But even in the shorter form that has reached us, it is a splendid witness to the gratitude of mankind, organized and gathered together in the Church (*Ecclesia*) of God.

Again, private prayer of itself might be fervent enough when we are in need. But afterwards we might be like the nine out of ten lepers of the gospel who did not think it necessary to come back and give thanks to the Lord. Some pastors say that something similar can be observed now after the emergency of the war is over. This could never happen to Holy Mother Church in her official prayer, and it would not happen to a man trained in the school of that official prayer.

The *Collects* give us the pattern, never excelled, of the prayer of petition (although, as mentioned above, it is kept in general terms, so as to be supplemented by the private prayer of everyone present). As far as petition is concerned, the liturgy teaches and trains us to postpone our small personal intentions to the great intentions of the kingdom of God, without, however, slighting the personal needs of the individual. By the very predominance of the plural "we" over the singular "I" we are, as it were, taken up into the higher unity of God's holy people. And although the needs of this earthly life have their rightful place in the petitions of the Church, they are subordinated to the intentions of the kingdom of God in the souls and hearts of men.

The liturgy teaches humility, the spirit of adoration and annihilation before the overwhelming majesty of God, together with courage and a childlike confidence in His loving-kindness. It teaches the spirit of *parrhesia*, i.e. that "holy boldness," proper to the Christian, who has free access to the throne of grace. ("*Audemus dicere* — we make bold to say: Our Father Who art in Heaven.")

Let me mention one more effect which only familiarity with the liturgy can bestow on us, namely, the ennobling of man by familiarity

with forms of classic dignity and stateliness that have been drawn from past ages. Such a formation, especially in our modern times with their leveling effect, from which greatness, true poetry and nobility seem to be more and more driven out, is invaluable.

But in order for us to receive such beneficial effects of the liturgy in our own prayers, we must become familiar and at home with the liturgy. And so we come to some practical conclusions in this direction.

The first is the one most obvious, which can never be repeated too often: let the Christian take an active part in the Mass. Let him, in the dialog Mass, get familiar with the texts of the Mass, and let him finally get ready to obey the express will of Pope Pius X, to "sing the Mass."

Another practical suggestion: let the Christian use parts of the liturgy for his daily prayers, *e.g.* Prime as morning prayer and Compline as evening prayer. For that purpose, of course, suitable means must be provided. We ought to have books that make these prayers available and accessible to the ordinary member of the Church. There are already quite a few good ones available. Let us make better use of them, such as the publications of the *Liturgical Press* and similar enterprises. There is the really beautiful *Manual of Prayers* for the use of the Catholic laity, prepared and enjoined by order of the Third Plenary Council of Baltimore (1889, often reprinted), which seems to be somewhat forgotten. It contains, after a short summary of Christian Doctrine, the office of Prime as morning prayer, Compline as evening prayer, the Ordinary of the Mass, Vespers, many psalms, the administration of the Sacraments, the propers of the Masses on Sundays and Holydays, and many other valuable prayers.

And further: let those who make their regular meditation — especially the clergy and religious — use the texts of the liturgy of the respective day as their subject matter. It is almost natural that when we have celebrated the divine mysteries with inner participation (so that "our mind is in harmony with our voice"), they, as it were, re-echo and resound in our heart in personal quiet meditation. (That is what St. Benedict seems to have had in mind in the chapters of his *Rule*, quoted above.)

Another thing: in our parish devotions, let us make a wider use of texts taken from the liturgy, instead of merely man-made, not seldom sentimental, prayers. We can, *e.g.* include the *Collect* of the day in such devotions, or also the *Introit*, *Gradual*, *Offertory*, *etc.* It would certainly bring greater variety to these devotions.

By these and similar means we shall more and more establish the unity of liturgy and private prayer, as it had existed in the Church through the centuries. Let me here return to the image I used in the beginning of this paper, the analogy of the mouth of a river. It is not

so important to establish the exact line where the liturgy ends and private prayer begins, or *vice versa* (nay, I may say it is impossible to do so, as we have seen). When a simple member of the faithful says Compline as his private evening prayer, that is not liturgy in the strict sense, and yet it is a "liturgical" prayer in a wider sense, and gives him *some* participation in the liturgy of the Church. It is much more important to establish the living unity, the flowing stream of life, by which our personal devotion causes us to become more closely identified with the official prayer of the Church, from which in turn its abundant riches overflow into our personal devotion and piety.

In short, we cannot escape the conclusion, it seems to me, that though both private and liturgical prayer possess their own dignity and importance, each in its own sphere, both have much to gain, or rather we have much to gain from using both, if we recognize their mutual interdependence along the lines I have attempted to describe. Precisely what the gain to us would be, cannot perhaps be determinded; but I feel confident that, before this Liturgical Week is over, you will have had some very practical suggestions from the speakers who are to follow, as to the bearing all this has upon the crying question of universal PEACE AND RECONSTRUCTION.

Active Chairman: Father Rudloff, we thank you for two reasons: first, for your very instructive, informative and edifying as well as inspirational paper, and also for keeping within the time limit. The subject is now open for discussion. Has anyone anything to offer?

Dr. E. J. Kotanyi (*Houston, Texas*): Please, Father Rudloff, would you kindly tell us what liturgical feature you consider to be most important for the layman, outside of holy Mass?

Dom Leo: Well, there are so many things, it isn't easy to answer just in a word or two. It certainly would be a beautiful thing to revive the custom of Parish Vespers. And if people would get acquainted with Vespers in this way, perhaps they would also become accustomed to reciting it privately. Then they might progress to using Prime and Compline for morning and evening prayer.

Active Chairman: Perhaps it should be mentioned that this topic of the Divine Office (which includes Prime and Compline, as well as Vespers) will be treated in the next paper, so perhaps a more complete answer to the question will be found then. Any further remarks?

Abbot Columban: I have found many of the Sisters basing their daily meditation on the content of the Missal, and even using some of its prayers for their own private prayer. I wonder if any of the Sisters here have done that and with what success.

Sister M. Cecelia, C.PP.S. (*O'Fallon, Missouri*): I cannot say much about the success part, but our Sisters are trained in the novitiate to use the Missal and meditate upon it daily, and we all have derived much inspiration from it.

Rev. Maurice Schexnayder (Chaplain of Catholic students, *Louisiana State University, Baton Rouge, La.*): Father Rudloff made reference to the inspiration of the Holy Spirit in the prayers of the first Christians. I would like to know if he could expatiate on that a little. Did the Holy Spirit actually inspire them? If so, what particular prayers can be traced to this source?

Dom Leo: Well, that is also difficult to determine exactly. We certainly can point to the historical fact that in the early days of the Church, as I said, the bishops improvised the prayers, and also at times the people were asked to do so. As St. Paul mentions in the *Epistle to the Corinthians*, the gift of prayer was specially given to some Christians. Now in our days, of course, the Holy Spirit doesn't give us such miraculous gifts any more, and that is why we are more hesitant; but it is a fact that in the early times the Holy Spirit did bestow the special gift of prayer upon lay people. Probably none of the actual formulas have come down to us.

Very Rev. Leo Ruggle (*St. Joseph, Missouri*): I had this little thought in connection with the portion of Father's theme in which he suggested that liturgical prayer can so well become the pattern of private prayer, and even more specifically, that certain portions of liturgical prayer can be used very effectively in a private way. My thought goes back now to my seminary days, when under the direction of the good Fathers of the Congregation of the Missions, we observed their traditional Christmas Novena, the entire text of which is taken from the Responsories of Matins. It is true that it is in Latin, but there is an English version I believe in a little booklet published by the Sisters of the Precious Blood in O'Fallon, Missouri. Here is a fine example, I think, of how the marvellous expression of the Holy Spirit as we have it in the Divine Office can be adapted as private prayer, and the more inspiringly because it lends itself easily to congregational singing, through its simple refrain: "Christ, Our Coming King, Come with us adore." This to me is a concrete and practical example of how liturgical prayer can be adapted in simple forms for the laity and made to be a wonderful help to private devotion.

Dom Carlos Verbeke, O.S.B. (*St. Vincent, B.W.I.*): I would like to say just a word about "liturgical" private prayer. I do think that in the holy Mass itself we can find the most beautiful foundation for private prayer. We all know and readily accept by now, the principle that the entire congregation shares in offering the holy Sacrifice, and that the priest celebrates Mass and offers the bread and the wine as our leader; but that it is all of us who offer that bread and that wine. Hence we should accompany the priest as he offers the Mass, and all who do this as well as they are able to, can certainly find in the various prayers, parts which they can adapt and use for themselves. The same holds true for those of us who are familiar with the Divine Office, which contains ample inspiration for every form of private

prayer. In a word, I believe that all of us, cleric and lay, can find an abundance of thought and expression in the divine liturgy for our private prayer, if we but look for it: in the Mass, the Breviary, the different festivals of the Church, the various holy Seasons.

Dom Maur Robira, O.S.B. (St. Joseph's Abbey, *St. Benedict, Louisiana*): All that has been said has been well said; but let us not forget that one commonly used private prayer, the *Our Father*, is also a liturgical prayer. Besides being part of the Canon of the Mass, its form and content express the highest aims of liturgical prayer; and in addition it was taught us by our Lord Himself. Therefore I think it should be considered the model for all private as well as public prayer.

Rev. Shawn Sheehan (*Little Rock, Arkansas*): Perhaps we shouldn't close this discussion of the relationship between private prayer and the liturgy, without expressing some regret that at the time the war came we hadn't achieved greater liturgical progress in this country. Certainly those of us who were in parish work during this period, realize how hard it was to explain to the people what the war meant, what the spirit of sacrifice meant, what their sufferings meant. Despite the fact that we were going through a great national crisis, we as a Catholic community failed to realize that we had a great task of social reparation to do for the sins of mankind. As far as popular piety went, it seemed that the war served only to increase our use of vigil lights and attendance at novena services, which though good enough in themselves tended to exceed their proper place and value. Instead of the spirit of sacrifice and penance, they seemed to reflect exclusively the desire for individual relief, the concern for personal need. Thus as a national group, we did not reach the stage where we could have held a public penitential procession before Mass, as did the Church of old in times of crisis, in common reparation to God for the sins of mankind that brought on the war, that were being committed in the war. Perhaps we are not yet sufficiently aware that, as a community, we are the continuation of Christ on earth, bringing His redemption now to the world, as He did in His day and for all time, so that we can appear as a true Mystic Body offering sacrifice and not merely praying for individual intentions.

But no doubt we are making progress; and perhaps the day is not far distant when, in some great moment of crisis, we may witness the edifying sight of a Bishop and his people, marching in a real penitential procession through the city in mourning and fasting, and then offering the holy Sacrifice, in common consciousness of the fact that it is reparation that is necessary and supreme, and that our individual comfort in a crisis is not primary.

Active Chairman: Thank you, Father. Now according to our time schedule, this will have to end the discussion on our first topic this afternoon. The next part of our session will be devoted to the topic: "The Divine Office: Christ's Spouse at Prayer." It will be elucidated for us by the Rev. Dom Malachy Burns of the Order of St. Benedict from St. Joseph's Abbey, St. Benedict, Louisiana. He is the Spiritual Director of the students at St. Joseph's Preparatory Seminary there.

THE DIVINE OFFICE: CHRIST'S SPOUSE AT PRAYER

Dom Malachy Burns, O.S.B.

The Church, as the Spouse of Christ, was commissioned by Christ to carry on His work upon this earth. This work of Christ was twofold: the praise and glory of His eternal Father, and the redemption and sanctification of men. This twofold work of Christ is accomplished by the Church in her liturgy, which is the praise and glory given to God by the Church working in union with Christ, and supported by Him unto the sanctification of men. In other words, the liturgy of the Church is the Mystical Body of Christ in its official act of praising God and sanctifying men throughout the ecclesiastical year. Again the liturgy is the life of the Mystical Body living in union with Christ, its Head, and the life of Christ living in the Mystical Body, the Church.

Therefore, the Mass and the Divine Office are integral parts of one and the same liturgy of praise. The Divine Office is not merely a part of the liturgy of praise, but a complement of the Sacrifice and of the Sacraments. "The incorporation in Christ, which the liturgy begins in the Sacraments and completes in the Sacrifice, finds its echo in the liturgy of prayer. . . . In the liturgy of the Sacraments Christ engrafts men upon Himself as His members; in the Sacrifice He offers them to His heavenly Father as an oblation together with Himself; in the liturgy of prayer He completes the act of oblation by a grand cry of Hosannah, which is at the same time His own and that of the entire Church." [1]

Thus the Divine Office, as the resultant expression and outcome of sacrifice, is pre-eminently prayer, the raising and elevating of the mind to God, "the petition of fitting things from God." [2] The Divine Office is vocal prayer because it is the corporate petition of the people of God, an act of a society.[3] "It is fitting," says St. Thomas Aquinas, "that the common prayer which is offered by the ministers of the Church in the persons of the entire faithful people of God should be known to that people for whom it is said. This could not be done if the prayer were not vocal." [4]

The Divine Office is likewise a corporate act that engages the whole Church through her ordained ministers and others deputed to act for her in this regard, so that they fail in their purpose if they dissociate themselves from this united or corporate action and overemphasize the individual in prayer.[5]

The Divine Office is a public prayer offered officially by the Church in the name of Jesus Christ as a part of the eternal adoration that He brings to God, the Holy Trinity, on earth and in heaven. And therefore, the Divine Office is a most efficacious prayer because it is offered up in the name of Christ, who most tenderly loves the Church

as His Spouse, and because the Church is most dear to God on account of the great and numberless merits of Christ and of the just who are and have been members of the Mystical Body of Christ.[6]

The Divine Office is liturgical prayer also because it is found in an approved liturgical book, known as the Breviary. It is performed by the ministers of the Church in union with the members of the Mystical Body and in the name of Christ. It is the official prayer of the Church as of a living body, the Mystical Body of Christ.[7]

But what is most important of all is missed if the Divine Office is not seen and understood as the prayer of Christ in the Church.[8] For from this viewpoint the dignity of the Divine Office can be better understood as the official praise which the Church renders to God through Christ. In the Divine Office the members of Christ, united to Him as their common Head, present their songs of homage to the most Holy Trinity. Thus in the Divine Office Christ is the chief Spokesman, for it is Christ who renders to His Father the homage of His adopted brothers. It is, then, true that the Church prays through the mouths of her members, who lend the Church their tongues that she may pray for the great concerns of Redemption, but also that she may praise God. There her members weep, or rather the Church weeps with the sorrowing in their tears, rejoices with the joyful through their joys, repents with the repentant. Thus all the sentiments of their mother, the Church, find an echo in their individual hearts.[9] And it is one and the same Christ who is living and praying among men and at the same time living eternally in the bosom of the most Holy Trinity and sharing in its Divine canticle interchangeably with the Father and Holy Spirit.[10]

Looking at the Trinity through the medium of a deeply reverent faith, the basic reason why the Divine Office is a prayer of praise and why the Divine Office is essentially the prayer of Christ's Spouse can be seen and understood. The Word of God is the "brightness of His glory and the image of His substance," [11] "the Light of light." [12] The Word of God is essentially the glory, the praise of His Father. Thus from all eternity the Son of God, in one single word of an infinite content, which Word He is of Himself, expresses the perfections of His Father. Thus the Son of God gives to His Father His internal and necessary glory or praise. Hence, the Eternal Word of God is a divine canticle that chants the praise and glory of the Father. For, "In the beginning was the Word, and the Word was with God; and the Word was God." [13] And from all eternity the Son of God gives, has given and will give, in that infinite and unique act, that He is, an eternal and adequate glory or praise to the Father.

But the Word of God united a human nature to Himself in the unity of His Divine Person, and that human nature now shares in the praising and glorifying of God. Thus Christ's human nature is a temple in which the Word of God chants the divine song of praise on

earth to His Father. And the Incarnate Word "lives because of the Father," that is, to glorify the Father, for all of Christ's activity tends to glorify His Father. This act of a divine person remains an act of His human nature, and it gives glory to God after a human fashion, but since it comes from a divine person, and as it is supported by the Word of God, so the praise that human nature gives, is human in its expression but divine in its origin, and, therefore, it acquires an infinite value from this viewpoint. Therefore, at the end of His life, Christ could say to His Father: "I have glorified Thee on earth; I have accomplished the work that Thou hast given Me to do." [14]

Now when the Word of God united a human nature hypostatically to His Divine Person, He actually assumed human nature, which He associated in principle with Himself in the perfect praise that He gives to the Father. Thus every Christian soul united to Christ by grace ought to chant the praises of God the Father in Christ, through Christ, and with Him, although they do not due to ignorance or to carelessness and neglect in many cases. For Christ is the Head and all the baptized are the members of His Mystical Body. Therefore, in Him, through Him, and with Him, must be rendered to God all honor and glory.[15]

This union of Christ and the Mystical Body is most intimate. "In Sacred Scripture it is likened to the pure union of man and wife, and is compared with the vital union of branch and vine, and with the cohesion found in our body. Even more it is represented as being so close that the Apostle says: 'He (Christ) is Head of the Body of the Church,' [16] and the unbroken tradition of the Fathers from the earliest times teaches that the Divine Redeemer and the society which is His Body form but one mystical person, that is to say, to quote Augustine, the whole Christ.[17] Our Savior Himself, in His high priestly prayer, has gone so far as to liken this union with that marvelous oneness by which the Son is in the Father and the Father in the Son." [18]

In virtue of this union between Christ and herself, the Church associates all her children with her in praising God. And the praise of God is part of her public worship in which all the faithful must take part if they are to be numbered among the disciples of Christ. The Church, however, is not entirely satisfied with this common worship rendered to God by all her children. Hence, she chose certain ones from among her children to share more intimately in the eternal priesthood of Christ. Upon these she imposes the grave obligation of reciting the Divine Office daily. This obligation is imposed upon those who officially participate in the eternal priesthood by Holy Orders and upon those religious who by their approved rules are obliged to recite the Divine Office.

This elite group has been chosen by the Church to act as her am-

bassadors before the throne of God. They are chosen and appointed by the Church to represent her interests and to present her homages to God. Since the Church is the Spouse of Christ they share in the privileges that her supernatural dignity of being the Spouse of Christ confers on the Church. In their official capacity as members of the Mystical Body specially commissioned by the Church, their human weaknesses and imperfections are veiled by the honor and prestige that they receive from the Spouse of Christ, in whose name they are acting. Thus, God the Father sees in them the ambassadors of the Spouse of His beloved Son, who plead the cause of their fellowmen, because they are officially clothed with the dignity and power not only of the Spouse of Christ but of Jesus Himself, who was formally promised to receive their praises as the One Mediator and to carry them to the throne of God. Hence the reason why the Divine Office, the sacrifice of praise, surpasses in value and efficacy every other prayer and work in the eyes of God, presuming that the degree of love is always the same and not considering the Sacraments. No other work, then, approaches the dignity and the efficacy of the Divine Office, because it is the "Work of God," a homage or canticle of praise coming from God through the Incarnate Word and presented to God by the Church in the name of Christ.[19]

This sublime notion of the Divine Office is not, it is feared, any too common even among those especially commissioned by the Church to say it. One reason for the rarity of this concept of the Divine Office lies in the fact that a tradition of neglect in regard to the Church's public prayer has been inherited by modern times. The fundamental fault lies in the fact that modern Catholics are not deeply aware that the Divine Office is the voice of the Spouse of Christ at prayer.[20] There are two reasons for this neglect on the part of Catholics with reference to the dignity of the Divine Office. One holds that the Breviary is out of date in the modern world. But that statement is equivalent to saying that the Church is out of date and not therefore destined to endure until the end of time as Christ promised. The other and more correct explanation holds that Catholics of today are not in harmony with the spiritual outlook presupposed in the Breviary.[21]

With the approach of modern times the liturgy has become less understood and appreciated. What is true of the liturgy as a whole is true of the Divine Office in a marked way. Insofar as there has been an extensive loss of the liturgical sense, or proper understanding of the true nature and meaning of the liturgy, it is not surprising that the Breviary has been a closed book for a great majority of Catholics. And the neglect which the Divine Office has undergone, not only contrasts sharply with the days of a flourishing faith, when a great number of the faithful knew something of the contents of the Breviary; but the Divine Office is as undeserving of this neglect as the

liturgy as a whole is. Since the Church has always given the Divine Office a strong approval it would seem that every Catholic would desire to see what it really is.[22]

This lack of understanding and appreciation of the Divine Office may also derive, to some extent, from the fact that each religious institution founded after the thirteenth century chose a definite goal for itself, a goal that answered some special need of the Church and received the hearty approval of ecclesiastical authority. As a result, other things, including the Divine Office, were evaluated as appropriate means to attaining that particular goal in proportion as they contributed directly to its realization. Thus the solemn celebration of the Divine Office became simply a means, not the means *par excellence*. And the question was formulated and frequently repeated, namely: "What is the use of continuing those choir exercises (the public and solemn celebration of the Divine Office) which hitherto have taken up so much time, and the practical utility of which is more and more disputed?" The Divine Office being judged from this utilitarian viewpoint suffered a loss of the idea of its original excellence.[23]

But what can be done to bring about a greater appreciation of the prayer of Christ's Spouse? The solemn celebration of the Divine Office could be undertaken in cathedral churches by the introduction of canons, whose duty it is to recite the Divine Office publicly in choir. Due to a general shortage of priests it will, very likely, be a long time before canons will be seen reciting the Divine Office publicly in the cathedrals of America. For the recitation of the Divine Office in choir requires souls not only capable of loving God, but souls rich enough in youthful enthusiasm to bear the real burden of the sacred psalmody and not be daunted by a life in which chant and the outward signs of interior devotion will always occupy a very important place. It will require souls sufficiently endowed with charity and a Catholic spirit of earlier times to fear isolation even in their relations with God, and to understand that Jesus is never nearer to them than when their voices are joined to those of their brothers gathered together in His name.[24]

In parish churches the recitation of Vespers and perhaps Compline could be introduced, or introduced anew. Often complaints are heard of Catholic people, in particular our youth, frequenting undesirable places of amusement and reading salacious literature. But often, too, no adequate practical alternative is provided them. A number of organizations are doing excellent work but rather of a pioneer nature except in the field of sports. Yet the spiritual activities of these organizations seem to lag behind in practice. These organizations could perhaps introduce the League of the Divine Office into their program of spiritual activities.[25]

Catholic schools, in particular our high schools (and I want to hear

from the students of our high schools on this point), could do much to foster an understanding and appreciation of the Divine Office, by using it as a topic of discussion clubs, by explaining it in courses of religion, by forming groups or clubs whose members would recite some part of the Office each day. The League of the Divine Office could be encouraged among students.

Thus in a decade or two a great number of Catholic lay people would be saying some part of the Divine Office, in comparison to which all other prayers are of little merit, as says St. Mary Magdalene de Pazzi. St. Alphonsus does not hesitate to say: "A hundred private prayers have not as much efficacy as a single petition offered in the Divine Office." [26]

It would then be a serious mistake to think that the laity are being asked to give up private prayers and devotions which are approved and recommended or ordered by the Holy See or by the local Ordinary. Not even the monk is content with the recitation of the official prayers of the Spouse of Christ, "for the divine Redeemer maintains closest union not only with His Church, which is His loved Spouse, but also with each and every faithful soul in it, and He longs to speak with them heart to heart, especially after Holy Communion . . . no prayer, even the most private, lacks its own dignity and power, and all prayer is immensely helpful to the Mystical Body," says our Holy Father, Pope Pius XII.[27] But "active participation in the sacred mysteries and in the public prayer of the Church is the primary and indispensable source of the true Christian spirit." And "it is true that public prayers — prayers, that is, that are offered by Mother Church, because of the dignity of the Spouse of Christ, excel any other kind of prayer.[28]

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Active Chairman: Thank you, Father Malachy, for your very thorough exposition of the public prayer of the Church. It seems to me that your ideas were very well received by the audience, so we should have an interesting discussion. Certainly there is an increasing interest in the Breviary on the part of our Catholic laity, as we can recall from its manifestation at previous Liturgical Weeks.

Father Malachy threw out a challenge to the high school students. Is this challenge to go unanswered? May we not hear from the high school students on this subject? There is only one condition, and that is to come forward to the microphone and limit yourselves to two minutes.

Miss Vivian Riessland (Student of Xavier Preparatory School, *New Orleans*): I would like to say that Father Burns' idea is a very good one, and it is already being put into practice at our school. We have a Children's Sodality which says the Little Office of the Blessed Virgin once each month in the school's chapel.

Active Chairman: We are very glad to hear that, and I am sure Father Malachy Burns is too. How about some more expressions?

Rev. Roy G. Getty (Sacred Heart Church, *Pittsburgh, Pennsylvania.*): I would like to make these remarks by way of a question or a suggestion to this august body, which seems so interested in furthering the liturgical cause and is so insistent about teaching our youngsters to love the liturgy, especially through the Divine Office. It always seems to me that the Divine Office, which is so constantly called the chief form and the official prayer of the Church and surpassing everything else in its efficacy, should be dealt with more at length in the seminary. We learn merely *how to say* the Office and very little of its beauties, and I think a great deal of time could be spent in the years of training we priests have, especially when we are pledging ourselves under pain of serious sin that we will say it attentively and devoutly every day; and I wonder if there aren't some here who have that responsibility of seminary training, even minor seminary training, who could tell us how to inculcate, in the young candidates for ordination, a better understanding of the beauties of the Divine Office. I wonder if Father Malachy Burns wouldn't say something about that; generally speaking, it seems that the Office enjoys its greatest success, or it is said probably most properly and with the greatest enjoyment, in monasteries. The secular clergy make up a large part of the Catholic priesthood, and it seems to me they are generally inclined to regard it as a burden rather than a cherished task. If, as we have been told with regard to holy Mass, an active participation in the holy mysteries needs an intelligent understanding, this must be also true of the Breviary; yet if we don't know and understand the beauties of what we are saying, I can hardly see how we are going to be interested in teaching it to others, let alone get the benefit of it for ourselves.

DOM MALACHY: At St. Joseph's Minor Seminary quite a number of the students as a rule do say privately the Office of the Blessed Mother, every day. Some say only certain parts, but some say the whole *Little Office of Our Lady* every day; and sometimes one or the other has borrowed an old Breviary from the monastic library, so as to recite the "Big Office" or Divine Office strictly so-called. We also devote some attention to the latter at study-club sessions; and in the Latin class the professor often has the students translate the lessons of the Breviary, so as to give them an acquaintance with the Latin of the Fathers of the Church, or what might be called ecclesiastical Latin, and also to bring out the beauty of the content or thoughts expressed in these lessons. Might I ask one of the seminarians to tell us what is being done in the Major Seminary here in New Orleans?

Dr. E. J. KOTANYI (*Houston, Texas*): I would like to ask you three questions, Father Malachy. First, do the venerable Sisters also pray the Divine Office? The second question: is there a difference between the Divine Office prayed by the Dominican Fathers, the Benedictine, and the Jesuit Fathers? Third, I would like to know, when was the *Little Office of the Blessed Virgin* introduced?

DOM MALACHY: To your first question, I think I should say no, unless the Sisters can answer differently for themselves.

SISTER M. RAPHAEL, O.S.B. (*Ramsay, Louisiana*): We recite the entire Divine Office as said by the Benedictine Fathers. I thank you.

DOM MALACHY: Thank you very much. I believe the Benedictine Sisters at St. Scholastica's Convent in Covington likewise recite either part or all of the Divine Office; and generally speaking other Sisters recite either part or all, or some adapted form, of the Divine Office. The Divine Office, as you know, is composed of psalms and other passages of Holy Scripture as well as writings from the Fathers of the Church; and any shortened form of it, such as the *Little Office of the Blessed Virgin*, still partakes of the nature and purpose of the Divine Office.

Now as regards the difference between the Offices, we haven't time to explain that fully here. It is true that the Benedictine Order has an Office of its own, as has the Dominican Order, but the differences are relatively minor ones. When the modern Breviary was brought out, the Pope allowed those Orders that had had their own special Offices for over two hundred years to keep them, such as the Benedictines and the Dominicans. Now the Jesuit Fathers, as far as I am informed, recite the same Office as the secular priest. I believe the feasts of their own saints are inserted into the calendar of the secular Office.

So there is that difference, but don't forget that all the various forms have been approved by the Holy See, and that makes a difference. There is nothing private about them.

REV. BURTON MOUTON (Notre Dame Seminary, *New Orleans*): In answer to Father Malachy Burns' question some minutes ago as to what we are doing in the Major Seminary as far as the Breviary is concerned, I would like to say that we use the text in the study of Latin for the first philoso-

phers; and besides, Vespers are sung in our chapel every Sunday afternoon and on all of the great feast days.

And regarding the thought expressed by the Reverend Father from Pittsburgh, might I suggest that the attitude he complains of on the part of the secular priest may be due to the greater activity of his life as contrasted with the more contemplative one of the monks, and that it is not because the secular priest does not understand or love the Office, but rather that he really doesn't have the time to give it that he would like to give, or to say it at the proper hours as the Benedictines do.

Abbot Columban: With regard to the definition of a "canon," I recall having once heard this one: "A canon is a non-functioning member of a non-existent body."

Miss Jaqueline Foto (Holy Angels Academy, *New Orleans*): Would you please explain further the *Little Office of the Blessed Virgin*, what benefits are derived from it, and when did it come into use?

Dom Malachy: Since we hardly have time to answer all these questions here, may I suggest that you consult an excellent treatise recently published, in which full information may be found: Miss M. A. Ryan's "Liturgy & Life" (Spiritual Book Associates, New York City, $2.50) — not to be confused with Dom Theodore Wesseling's earlier book with this same title.

Active Chairman: Well, as the time for this session is drawing to a close, we shall have to end our discussion. We could go on and on, of course, all afternoon, but we have to observe the time limit. But before closing, I would like to pay tribute to the high school pupils who have participated in and attended this program this morning and afternoon. We hope that they will be with us for the remaining days of this Liturgical Week. We want to compliment them especially on their good conduct and attention, which have been very edifying and inspiring to us all.

We will close the meeting with a prayer by our Honorary Chairman, Father Flood.

(Prayer)

(*The meeting was then recessed until 8:00 p.m. the same day*)

Evening Session — December 11

The meeting was called to order by the Active Chairman, Rev. P. L. Colgan, O.S.A., of Detroit, Michigan, at 8:00 p.m. He introduced the Honorary Chairman, the Very Rev. Msgr. Prendergast of New Orleans, who led the opening prayer.

(Prayer)

Active Chairman: We have come to the close of the first day in our three day Week, and it may fittingly be said, I think, that we have come to the

close of a perfect day. We have been edified by many things today, and not least by the presence among us of His Excellency, the Most Reverend Archbishop of New Orleans, our kindly Patron and Father in Christ. We have also been inspired by the presence and leadership of the Right Reverend Vicar-General and the Very Reverend Chancellor of this Archdiocese, which serves to enhance the fine impression made on all by the Local Committee of priests who arranged everything so beautifully for this meeting.

And now tonight, I know there is more edification in store for us. Two seminary professors are waiting to address you, both experts in their fields, both able and willing to present in a very clear and interesting way their subjects; and willing and able too, to answer your questions, so don't be a bit hesitant in filling up the twenty minutes following their papers with friendly discussion. As our first speaker I have the privilege and pleasure of presenting the Reverend Richard T. Doherty, a member of the faculty of the Major Seminary at St. Paul, Minnesota. He will talk to you on "The Sacraments: Sanctifiers of Christ's Mystic Body."

THE SACRAMENTS IN PEACE AND RECONSTRUCTION

Reverend Richard T. Doherty

"Men since the beginning of time have sought peace. Various methods through the ages have attempted to devise an international process to prevent or settle disputes between nations.

"Military alliance, balances of power, leagues of nations — all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door.

"The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past 2,000 years. It must be of the spirit, if we are to save the flesh." (*Catholic Digest*, Nov. 1945, p. 19.)

These words were spoken by General Douglas MacArthur at the formal surrender of Japan aboard the U.S.S. *Missouri*. They are quoted here because they elucidate the theme of this Liturgical Week; they make clear the connection between liturgy and the problem of peace and reconstruction. The spiritual recrudescence the General speaks of is the concern of the liturgy in general, and of the sacraments in particular. However, quite contrary to the General's

opinion, the need for this recrudescence did not evolve with man's advancement, but it came with man's fall and degradation; it made itself felt when Cain killed Abel. The problem was basically theological then and it is basically theological today. The only new angle in the case is that in this our day, the atomic age, the inevitable logic of human events has so crystallized the problem that the General can say unequivocally: "We have had our last chance."

The futility of the attempt to regulate human affairs according to the law of the jungle is, at long last, laid bare. While the law of the jungle is attuned to the nature of the brute as definitely as Newton's universal law of gravitation is fitted to the stars, it was not made for man, and accordingly, it is not adapted to the nature of man. The nature of the beast is normally self-regulative in a way which is not true of man. Man has been given his understanding and will for the sake of regulating his conduct, and accordingly, the more or less automatic control of instinct is wanting in him, whereas the law of the jungle presupposes such control.

Moreover, the brute's striving is directed to preservation of self and preservation of the species; and in keeping with this, its striving terminates in the satisfaction of food and sex urges. On the other hand, in addition to food and sex urges and all that we include under the term "concupiscence of the flesh," man is driven on by "concupiscence of the eyes," or a love of riches, and "pride of life," which is a love of power. Man's quest of pleasure, power and riches is obviously more complex than the animal's seeking to preserve itself and its species. Important, too, is the fact that, while pleasure, power and riches allure man, they no more satisfy his desires than salt water quenches his thrist. As St. Augustine said, "Our hearts were made for Thee, O Lord, and they will not rest until they rest in Thee." Accordingly, man will always want more than he has; and consequently, there will be constant conflict of interests among men. Now, if this conflict means strife, then man is doomed to struggle without ceasing. Again, the fact that man is never satisfied with what he has, implies that he will always look into the future in the hope of improving his lot, and he will continually adapt means to that end in virtue of his intelligence and will.

This is easily seen from the fact that early man most likely lived in caves; but it did not take him long to learn that a cave is not the best possible dwelling. He soon designed a new type of home that could be erected out on the plains where fresh air could play about it and the sun would warm and brighten it. Yet it is a far cry from those first crude huts to the homes of today with their heating, plumbing, lighting and even air conditioning systems. Man has indeed come a long way; but by no stretch of the imagination, can we conceive of an irrational animal doing what he has done. The bird, for example, always builds its nest in one and the same way. No animal

makes plans for the next year, and no animal improves its plan year by year in the light of previous mistakes. Whatever animals do, is done by instinct; there is no adaptation of means to end under the guidance of intellect.

Thus we find that the weapons which the law of the jungle presupposes, are always the same. While age follows age they are always restricted to such things as horns, claws, teeth; whereas man, who constantly improves his way of doing things, continues to develop more and more devastating weapons. The atomic bomb, or something equally destructive, was inevitable. Thus we see that the law of the jungle, applied to human society, was doomed to failure from the start, simply because God never intended it for human beings. In fact, it is diametrically opposed to human nature.

This is obvious when we recall that many animals are born almost full-grown and need but a few months' care of their mother before they begin to go about and fend for themselves; and there are some that depend upon parents for nothing beyond the eggs from which they develop, as in the case of fish that never see their progenitors. These of the animal kingdom know and do by instinct whatever is necessary for the preservation of their lives. However, in sharp contrast, is the condition of the human offspring; the new born babe is the most helpless creature in all of God's creation. Destined as it is to live by reason rather than by instinct, it is born almost bereft of instincts — it has only two, sucking and clutching. The gift of reason, according to God's plan, is withheld for a considerable time; and during that interval, the human babe is totally dependent upon others. God wants it to be helpless; He Himself has so arranged things that the child needs the care and attention of both father and mother for many years.

Nor does this dependence terminate when the child arrives at the age of reason. The human being exercises his reason primarily and fully only upon the thoughts and knowledge handed down to him by other persons. "For," in the words of Dom Virgil Michel, "the mental development of the individual, the whole cultural inheritance of the human race comes into play; that is, all the knowledge, experience, wisdom of conduct that mankind has accumulated in the course of ages." (*The Christian in the World*, p. 64.)

Moreover, Saint Thomas Aquinas points out: "It is not possible for one man to attain to a knowledge of all things of this kind by his own reason. It is, therefore, necessary for man to live in a group so that one may be helped by the other, and that different ones can be occupied in discovering different needs by their reason; say, one medicine, another in this and another in that. We have the strongest evidence for this view in the fact that the use of speech is proper to man, by means of which one man can fully express his ideas to others." (*De regimine principum* I, C. I.)

It is quite otherwise with the other animals. As St. Thomas Aquinas puts it: "For nature prepares foods for the other animals, coverings of hair, means of defense, such as teeth, horns, claws, or at least, speed for flight. Man, on the other hand, has none of these things prepared for him by nature. In the place of all these he is endowed with reason, which enables him to prepare all these things for himself by the work of his hands, for the doing of which one man does not suffice. For one man by himself cannot manage life adequately. It is, therefore, natural for man to live in the society of many." (*Ibid.*)

Now this patent necessity for men to work together in order to live properly is not taken care of by a gregarious instinct similar to that of the bees, which swarm because their nature impels them to act in this manner. They have no free will which would permit them to refuse to obey their instincts and refrain from swarming at the appropriate period. God gave to us the power of self-determination because He made us to love Him; and love, of its very nature, must be free. Moreover, just as we want other people to be good to those who are near and dear to us, so God wants us to love all those whom He loves. To this end God made men so dependent upon one another that, to use the words of G. K. Chesterton, "We owe to each other a terrible and a tragic loyalty." And, at the same time, men are free to be disloyal if they choose because, to repeat, love of its very nature, must be free.

Hence the only basis of peace and reconstruction is positive love. That is why Christ said: "A new commandment I give unto you, that you love one another: that as I have loved you, you also love one another." (John xii, 34–35.) Again He said: "You have heard that it was said 'An eye for an eye,' and 'a tooth for a tooth.' . . . You have heard that it was said, 'Thou shalt love thy neighbor and shalt hate thy enemy.' But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you so that you may be children of your Father in Heaven Who makes His sun to rise on the good and the evil and sends rain on the just and the unjust." (Matt. v, 38–45.)

Now it is obvious that such love cannot be engendered by mere personal initiative of emotional effort, and God never expected men to do so. He did not merely teach man to love one another and then leave it up to their unaided efforts to put His teaching into practice. He knew that a spiritual recrudescence should be necessary before His law of love could possibly be applied to fallen man. Hence, the essential accomplishment of Christ's Incarnation and life-work was the creation of a new human society with a new and supernatural life.

That humanity must be fundamentally renewed and transformed is clearly expressed in the words of Christ, which demand a re-birth, "Unless a man be born again, he cannot see the kingdom of God." (John iii, 3.)

St. Paul, in his *Epistle to the Ephesians*, says that Christ came to break down "the middle wall of partition" between Jew and Gentile, in order to "make the two in Himself into one *new man*." (Eph. ii, 14–15.) In the same sense, he writes to the Galatians, "In Christ, Jesus, neither circumcision availeth anything, nor uncircumcision, but a *new creature*." (*Gal.* vi, 15.) Again the idea is pursued in His *Second Epistle to the Corinthians*, "If then, any be in Christ a new creature, the old things are passed away. Behold! All things are made *new*." (2 Cor. v, 17.) In Romans, he exhorts the Christians to "walk in the *newness* of life," and "Be not conformed to this world, but be reformed in the *newness* of your mind, that you prove what is good and acceptable and the perfect will of God." (Rom. vi, 4; xii, 2.) In *Ephesians*, the Apostle stresses the fact that the whole attitude and mentality of the Christian is something new, "Be *renewed* in the spirit of your mind, and put on the *new* man who, according to God, is created in justice and holiness of truth." (Eph. iv, 23–24.)

Christ, Himself, speaks of this newness as "life"; "I am come that they may have life and have it more abundantly." (John x, 10.) St. John writes, "We know that we have passed from death to life because we love the brethren." (1 John, iii, 14) and again, "God hath sent His Only Begotten Son into the world that we might live by Him." (*Ibid.*, iv, 9.)

Hence, we see the profound truth of General MacArthur's solemn declaration that "the problem is basically theological, and involves a spiritual recrudescence and improvement of human character." This is a positive necessity, if man is to rise above the level of the brute and live on a truly human plane. Composed of body and soul, partly material, partly spiritual, yet in himself, a source of neither material nor spiritual energy, man must depend upon the material and spiritual sources of energy outside himself. He must draw his sustenance not only from the earth beneath, but also from heaven above. The material world offers him sustenance only upon condition that he use his own free will and initiative to avail himself of it. By the same token, the supernatural riches that God holds out to man are not thrust upon him; they are his only if he chooses them. Adam and Eve, like spoiled children, rebelled at such dependence upon God. They chose to be free, and God punished them by leaving them to themselves. God, however, faithful to the love with which He called man into being, determined that individual members of the human race should have an opportunity to share this divine life, despite the fact that the father of the human race, Adam, has not passed on to his children this opportunity as a heritage. In order that the individual could share in the new life and divine energy by an act of his own will, Christ instituted certain signs or symbols to be used by the individual man for this purpose. Seven such signs were established.

To open the door that gives access to grace, man must, first of all,

ask pardon for the sin of rebellion that closed the door. In order to signify that he wants this sin washed away, water — the ordinary symbol of cleansing — is poured on the head of the one to be baptized, while words, indicative of the special nature of this sign, are pronounced. That God will accept this symbolic act is certain; He will recognize man once again as His child and heir. This is the sacrament in which men are "born again of water and the Holy Ghost" into the supernatural life of God.

This birth into a new life implies a dying to the old life of sin, and hence, Baptism puts an end to all sin on the soul. However, as a result of original sin, man remains prone to sin; and so Christ, in His unbounded mercy, instituted another Sacrament, Penance, to take care of this need, when He said to His Apostles, "Receive thee the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (John xx, 21–23.) These words of Christ clearly imply that the penitent must manifest his will to atone by submitting his sins to the judgment of the priest and making satisfaction for them. The priest then says, "I absolve thee of thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." We know that when these signs are used honestly and sincerely, the sins committed after Baptism are remitted.

Complementary to Baptism is the Sacrament of Confirmation. In Baptism a man is made a temple of the Holy Spirit; in Confirmation the Holy Spirit takes possession of the temple prepared for him, coming with all His plentitude of graces. Thus, Confirmation increases in us what was first effected by Baptism. In the words of the *Catechism of the Council of Trent*, "In Baptism we are regenerated unto life; after Baptism we are fortified for combat. In Baptism we are cleansed; after Baptism we are strengthened." (*Cat. ex decret. Concil. Trid.*, p. II, c. III, n. 5.) For this purpose a part of the body is anointed with oil, just as the whole body of an athlete was anointed in ancient times in the belief that oil imparted vigor and strength to the human frame. With this anointing, words are spoken to indicate the purpose of the anointing. This is done after the Bishop, who is the ordinary minister of this Sacrament, has extended his hands over those to be confirmed and invoked the Holy Spirit with His sevenfold gifts.

The time of severe illness is always one of spiritual need. To answer this need, Christ instituted the Sacrament of Extreme Unction. Here, again, oil, symbolic of strength and vigor, is employed as a sacramental sign. It is applied to the four senses of the head, and to the hands and feet, with the words, "Through this holy unction, and His most tender mercy, may the Lord forgive thee whatever sin thou hast committed by the senses of sight . . . of hearing . . . of smell, etc."

A man and a woman make known to God their desire to receive the

graces necessary to fulfill the high purpose of marriage when they go through the marriage ceremony. Just as some people accept the office of perpetuating the Mystical Body, it seems proper that others assume the responsibility of nourishing and caring for that Body. To this end Christ instituted the Sacrament of Holy Orders. However, the Sacrament that actually nourishes the Mystical Body is the Holy Eucharist, the bread of life that came down from Heaven so that men may live by it.

These seven Sacraments form a complete system and our chief spiritual needs are provided for by them. Their ultimate purpose is none other than a sharing in that life which Christ came to give us in abundance. They are the divinely instituted and indispensable means of living the Christ-life here on earth. Through them alone can we partake of the divine energy that Christ imparts to us. They are the ordinary means, willed by God, for rendering the energies of Christ effective in the life of man, for the elevation of man into the life of divine love. They are the most effective instruments for stripping off the old man and of putting on the new man.

All of the Sacraments do this in some way, but it is the Holy Eucharist that has this as its specific end and purpose. For this reason, all the other Sacraments converge on the Eucharist, as on their goal or end. In the words of St. Thomas, "It is evident that the Sacrament of Holy Orders is ordained for the consecration of the Eucharist. The Sacrament of Baptism is ordained for the reception of the Eucharist, in which a man is also perfected by Confirmation; by Penance and Extreme Unction, a man is prepared for a worthy reception of the Body of Christ, while Matrimony, too, at least in its signification, attains to this Sacrament insofar as it signifies the union of Christ and the Church, of which union the Eucharist is a figure." (*S. Theol.*, III, q. 65, a. 3.)

The *Catechism of the Council of Trent* furthers this idea in these words: "The Eucharist can be compared to a fountain and the other Sacraments to so many rivulets. For the Holy Eucharist is truly and necessarily to be called the fountain of all graces containing, as it does, Christ, our Lord, the source of all gifts and graces, the author of all the Sacraments, from whom they derive all their goodness and perfection. . . . Even the first grace . . . is given to none unless they receive in wish and desire, this very Sacrament of the Eucharist, which is the end of all the Sacraments." (P. II, c. IV, n. 47, 50.) Thus, whatever we say of the effects of the Eucharist, is true in a lesser degree of all the Sacraments, for all of them have as their end union with Christ and a sharing in His Divine Energy.

Of the Eucharist, then, we wish to say in the words of Dom Gommaire Laporta: "The special grace of the Eucharist, that sacramental grace which it both symbolizes and produces, is supernatural charity, that love which unites us with Christ and unites us with each other,

and so produces that union and intercommunication of vital forces which constitutes the Mystical Body of Christ, the end and purpose of the Eucharist?" ("Eucharistic Piety," *The Ecclesiastical Review*, Jan. 1929, translated by Reverend William Busch.) This is sound theology, for St. Thomas says that the *res sacramenti* of the Eucharist, that is to say, its *raison d'etre*, is the *Corpus Christi Mysticum*. (*P.* III, q. 73, a. 3. *Cfr.* 73, 6.)

With this in mind we find General Douglas MacArthur's idea (as to peace) put into more precise terminology by the late Abbot of Buckfast Abbey, Dom Anscar Vonier. Permit me to quote him in conclusion: "The world's salvation is in the Eucharist. This is not a hyperbolical phrase; it is a sober statement of spiritual Reality. . . . There is no charity possible as an institution, as a thing that is a world power, outside the sacrament of Christ's Mystical Body. The ideal world of which the saint dreams is a human society where there is a practical knowledge of the meaning of the Eucharistic Sacrifice, where men and women have a clear comprehension of the divine mysteries, and where purity and justice are cherished because without them men would be unfit for the Communion of the Body of God." (*A Key to the Doctrine of the Eucharist*, Burns, Oates and Washbourne, London, 1925, p. 257.)

RECOMMENDED READINGS

Adam, Karl, *The Spirit of Catholicism*, pp. 18–20; 176–192.
Buchanan, John, "Liturgy and Sociology," in *Orate Fratres*, 10 (1936), 357, 403.
Bussard, Paul, "The Church, the Mystical Body of Christ," in *Orate Fratres*, 1 (1927), 99.
Caronti, Abbot, *The Spirit of the Liturgy*, pp. 55–79.
Cummins, Patrick, O.S.B., "The Sacrament of Unity," in *Orate Fratres*, II, 193 ff.
Ellard, Gerald, S.J., *Christian Life and Worship*.
Fichter, Joseph H., S.J., "Christian Brotherhood and Reality," in *America*, 55 (1936), 202.
Ganss, George E., S.J., "The Function of the Liturgy in Establishing the Christian Social Order," in *Orate Fratres*, 11 (1937), 163, 358, 499.
Harbrecht, John, "Social Values of the Liturgy," in *Orate Fratres*, 5 (1931), 75.
Martindale, C. D., S.J., *Man and His Destiny*, pp. 9–38; *The Sacramental System*, pp. 1–32.
Michel, Virgil, O.S.B., *The Liturgy of the Church*, C. 12: "The Sacramental Life."
Our Life in Christ, C. VIII, "The Sacramental System."
The Christian in the World, C. V., The Social Nature of Man."
"Frequent Communion and Social Regeneration," in *Orate Fratres*, X, 198.
Wesseling, Dom Theodore, *Liturgy and Life*, pp. 1–34.

Active Chairman: I am sure we are all edified by this very instructive discourse. Now the subject is open for free discussion.

Dr. E. J. Kotanyi (*Houston, Texas*): I would like to ask Father, what is the reason that we hear so seldom about the Last Sacrament, since it is such a powerful help to the soul as well as to the body? I myself feel that I am hardly educated at all about this most important Sacrament. Whose omission is it?

Father Doherty: You changed your question. You started out by asking why it was; then asking whose omission it was. I am not going to answer the second one and I will answer the first one by saying your guess is as good as mine. But I imagine there will be somebody here who would be in position to speak more freely on that than I. Any volunteers?

Rev. Bernard Laukemper (*Chicago, Illinois*): Perhaps it is because of a faulty approach to the question of temporal punishment, which overlooks the fact that it comes to us also in this life on earth. For instance, we can legitimately count the recent war and its evil consequences as part of this temporal punishment due to sin; and what a burden it has put upon humanity! It is too bad that we have not put enough emphasis on that point, while putting so much on the more negative value of the Sacrament of Extreme Unction as compared with its positive and enobling value.

Thus too we may have overemphasized the temporal punishment in Purgatory, insofar as many people seem to think that this is practically speaking the only form of temporal punishment due to sin that we may be called upon to suffer. Let us not minimize the Church's teaching on the effect of the Sacrament of Extreme Unction, namely, that it consists in the removal of the remains of sin, which is expressed by St. Thomas in his reference to this Sacrament as the *unctio ad gloriam*, the anointing for an entry into eternal glory. Then too, let us stress the importance of our suffrages, particularly at holy Mass, for those who have gone out of this world *without* this last Sacrament; nor should we forget those poor men who died on the battlefields, deprived of this last anointing. We will readily admit, I think, that a battlefield is not the best preparation for entry into eternity. So in our consciousness of the brotherhood we share in Christ with the souls of those millions of men all over the world who died during the war, without the Last Sacrament, let us pray for them. But on the other hand, regarding those who died with the Sacrament of Extreme Unction received sincerely, contritely, let us renew our faith in the doctrine so beautifully expounded by St. Thomas, that such souls are well on the road into eternal happiness. In short, the apparent popular preference for suffrages and Masses for the dead is not balanced by a sufficient emphasis upon the sanctifying power of the Sacrament of Extreme Unction. We are rightly fearful of the justice of God, but are we conscious enough of the infinite power of the Redemption of Christ? Give due emphasis to the latter, and you will restore the right balance between these two aspects of Christian death.

Active Chairman: It is now time to proceed to the second paper, which will be read by the Rev. Gerald Ellard, S.J., Professor of Theology at St. Marys, Kansas. He will speak to us on the subject: "Holy Mass: the Body of Christ United in Social Worship."

HOLY MASS: THE BODY OF CHRIST UNITED IN SOCIAL WORSHIP

Reverend Gerald Ellard, S.J.

Cardinal Newman held that the earliest adherents of the Christian religion are its most authentic witnesses: in keeping with his suggestion I propose tonight to reflect holy Mass as the primitive Christians celebrated it, evaluated it, recorded it — oftentimes in their hearts' blood.

The oldest papal document, apart from the canonical *Epistles of Saint Peter*, is a letter written by Pope Clement I in the last decade of the first century: well, in a context that cites and parallels Paul's comparisons of the head and members (I Cor. xii), Clement passes to a liturgical application of special interest to us here: "We must do in orderly fashion all that the Master commanded us to perform at appointed times. He commanded us to celebrate sacrifices and liturgies, not thoughtlessly or without order, but at set times and hours. By His own supreme will He has Himself determined the places and the persons He desires for these celebrations. . . . Hence those making their oblations at the appointed seasons are acceptable and blessed, for they are following the Master's laws, and sin not. For to the high priest his own proper liturgies are appointed, to the priests a proper place has been assigned, on the Levites their diaconal ministry is imposed. The layman is bound by the ordinance for the laity. Let each of us, therefore, brethren, 'make the Eucharist' in his own proper order, and keep a good conscience, not transgressing the appointed rules for his liturgy." (I *Clem.* 40, 41.)

We shall examine in a moment what were the "liturgies" here assigned the several orders, the bishop, the priests, the deacons (there was soon a lector, too), and the laity, according to which each rank was bid to "make the Eucharist" without blame; but first let us recall the unique and irresistible appeal holy Mass held for the early Christians. Then we can more profitably consider the orderly collaboration of the several "liturgies" involved in its celebration.

From the time (it would seem) of Nero in mid-first century, to the time (certainly) of Valerian in mid-third century, to be accused before the law of going to Mass meant little choice but death — or apostasy; and this even at times and places where persecution was quiescent. For another fifty years, while Christian assembly was being tolerated, still to be officially charged with Christianity was a crime forthwith punishable with confiscation, banishment, mutilation, death in its cruelest forms. It is notable, too, that while the State preferred to make apostates, the mob wanted martyrs. From father to son, then, for eight generations of human living, Mass and death were never more distantly related than first cousins, so to

speak; and over and over proved to be successive phases of the sole sacrificial action. Such clear-cut alternatives might be any moment presented: at Mass one sacrificed to God with Christ and fellow-Christians, or in the court one sacrificed to an idol with the world, the flesh and the devil.

It is salutary to remind ourselves that there was no formal precept enjoining Mass attendance under pain of sin: as far as sin went, Christians on any given occasion could stay away. Nor was the awful Mass-risk incurred to satisfy the need of prayer: they could pray anywhere and all the time, and many of them did just that. Nor is the magnetism of the Mass explained as the sole opportunity for sacramental Communion with God: from mid-second century on (perhaps from the very outset), domestic reservation was practiced; and Christians in times of peace as well as times of stress could communicate every day.

In the Eucharistic literature of the primitive Church, there is but one sentence *urging* Mass-attendance; a bishop "warning the people to be constant in assembling . . . lest any man diminish the Church by not assembling and cause the body of Christ to be short" a member in making its oblation (*Didasc. Apos.* 13). The laity, no less than the clergy, was *privileged* to perform a liturgy, and, come rack come rope, all met together to enact their part in Christ's Sacrifice. The individual Christian, cleric or lay, had no other way of expressing his proper ralationship to the work of his redemption. What if the people did believe the most awful calumnies about the Christians' assemblies, such as that they killed a baby and dipped their bread in its blood? St. Justin, at Rome, about the year 150, tried the experiment of giving them a frank and straight-forward account of what happened at Mass and what it all meant, but his attempt failed to beget public confidence, and it was never repeated (I *Apos.* 65, n.67). Tertullian, a generation later, tried sarcasm and irony for rebuttal, but made few friends by that method (*Apol.* 8). In the face of all the misunderstandings, even such an ironical charge as that recorded by Minutius Felix: "Why have the Christians no altars, no temples?" (*Oct.* x, 2), the Christians joyously risked their all to go to Mass precisely because each had an appointed "liturgy" lest the body of Christ be short a member in making its oblation!

"If you cannot assemble by daylight, why you have the night," Tertullian had said (*De Fuga*, 14). "They drove us out," wrote Bishop Dionysius of Alexandria about 263, "and every single spot where we were afflicted became for us the assembly for our feast (of Easter), field, desert, ship, inn, prison" (*Euseb.* vii, 22, 4). With hundreds of his people in prison St. Cyprian assumes that a priest and a deacon could be smuggled into every single jail for the due celebration of the Mass-rites (*Epist.* iv, 2). Near the mouth of the mines in Phaenos in Palestine there was an *ecclesia*, a Eucharistic

assembly that is, that was famous far and wide, for the miners were all confessors for the faith, men whose left legs had been ham-strung, whose right eyes had been gouged out. At their Mass-assembly a man blind from his birth, and so knowing much of Sacred Scripture by heart, stood forth to fulfill the liturgy of lector, as Eusebius has related (*MM Pal.* ii, 20, 23; xiii, 1–4, 9, 10).

To get the savor of the martyrs' Mass there is perhaps no better source than the *Acts of the Martyrs of Abitene*, a village near Carthage. Early in that "indescribable storm" of the Diocletian Persecution, their bishop, Fundanus, seems to have apostatized, and to have delivered up their Scriptures. But the persevering members of his flock met regularly for their Mass-worship, until one night, as Mass was over, came discovery and general apprehension. There was one noble senator, at least one high-born lady (she was a nun), one little boy, a priest, two lectors, a half-hundred common place names. The first inquiry took place right in the village street, then all were marched off to Carthage for trial before Anulius, the proconsul. Their individual examination, with torture added to get them *to deny* their guilt, and their sentencing was carried out in the presence of all those still awaiting their turn, and occupied at least two days, while stenographers recorded every word that was said. The crucial questions were the same for each of the fifty-odd: Were you at this assembly? And why? Most of the martyrs-to-be replied to both questions with one bold reply:

SATURNIUS, a priest: "We celebrated Mass despite you, for Mass cannot be omitted."

EMERITUS, a lector: "It was at *my* house we held the assembly, for Mass cannot be omitted, a law so orders."

EMERITUS, under torture: "*Without the Mass we cannot live.*"

FELIX: "I am a Christian."

PROCONSUL: "I asked if you had been at Mass. Reply to that!"

FELIX: "*As if a Christian could be without the Mass, or as if Mass could be celebrated without the Christians there!* Do you not know, Satan, that the Christians make the Mass and the Mass makes the Christians, so that neither can be without the other!"

VICTORIA, nun of noble rank (whose pagan brother had dramatically interposed to claim she had been kidnapped by the Christians): "Not at all. Of my own free will and choice I went. I attended the assembly and *I celebrated the Mass because I am a Christian.*"

Another FELIX: "I joyously celebrated Mass in the assembly with my brethren, because I am a Christian."

HILARION, a little boy: "Because I am a Christian. That's a reason enough. No one made me go. I went freely with my father and my brothers, and I took my part as a Christian." (*MPL* viii, 705–15.)

These fifty-odd martyrs died at Carthage to crown the sacrifice they began at Abitene: they were but fulfilling their respective liturgies, lest the body of Christ be short in making its oblation.

What was this rite that had such a hold on the people? Let us look, first, at its simplest ceremonial structure, a rite lasting perhaps not much over a quarter of an hour. Of course we can question the people, meanwhile, how they understood the Eucharistic doctrines.

The once-a-week Mass, at first everywhere the custom, with the possible exception (for a while) of Jerusalem, had in Africa by the end of the second century (Tert., *De Orat.* 19) developed into Mass three times a week, and by mid-third century (Cypr., *De Orat. Dom.* 18) it had grown even into daily Mass. But Africa was quite exceptional in that: most localities had their Mass-assembly once a week.

It was what we might call a plenary session of (ideally) every single Christian: "All who live in cities or in the country gather together into one assembly," Justin had written (*Apol. 67*), and it is an interesting fact that our word, "church" *Ecclesia*, was, at the outset, reserved for *just* the Mass-assembly, even plenary sessions held for other purposes were designated by another name. As the people entered the house appointed for today's Mass, they would understandably be given a careful scrutiny by a deacon (*Didasc.* 12).

Mass was held usually in combination with a service of prayer and Scripture reading, the forerunner of our Mass of the Catechumens, or Mass of the Learners, as we say, but here we view the Mass itself in its barest and simplest form. Even in that briefest, most furtive form, it was a "solemn" Mass in our modern sense of engaging clergy and laity of every hierarchial rank, for every Christian has his appointed liturgy, as St. Clement said.

The Mass would be "called to order" by some such salutation, as "The Lord be with you," or "Peace be with you," the one more redolent of Old Testament worship, the other, more of Christ and the New. "Let none who has a quarrel with his fellow join in your assembly until they be reconciled, that your sacrifice be not defiled," the Didache (14) had prescribed about the year 100: the public testimonial of this universal love was a general kiss of peace, the more easily managed as men sat with men, women with women. An early manual directs a deacon to cry out, as each embraced his nearest neighbor, "Is there any man that keepeth aught against his neighbor?" (*Didasc.* 17.) The only verse in the Gospel bearing directly on Mass-attendance is that word of Christ: "If thou art bringing thy gift, then, before the altar, and rememberest there that thy brother has some ground of complaint against thee, leave thy gift . . . be reconciled with thy brother first, and then come back to offer thy gift!" (Matt. v. 23, 24.) The kiss of peace has, in our Mass, been transferred to bring it into closer connection with Communion.

"We salute one another with a kiss," Justin wrote, "and then bread and a cup of wine mixed with water is brought." (*Apol.* 65.) Bread and wine offered, by whom? How? We may recall in general what St. Clement wrote of the respective liturgies of the

several orders in the community. Well, the lay people were bid to bring these oblata, the common gifts of the Holy Church of God, the deacons likewise to bring them up, the bishop, with the attending priests collaborating by holding their hands over the gifts, "eucharistized" them, as St. Hippolytus outlined it all (*Trad. Apost.* xx, 10: 4, 2). "You are wealthy and rich," St. Cyprian once wrote a lady inclined to shirk a personal gift-offering, "and imagine you can celebrate Mass without your sacrificial-gift, and to communicate perhaps from the offering a poor person has made." (*De Op. et Ele.* v. 15.)

That these gifts of the Church were to supply the elements for that "clean oblation" foretold by Malachy was recalled by the Didache (14), by Justin (*Tr.* 41) and by St. Irenaeus (*Adv. Haer*, 4, 17, 5). In giving their bread and wine to God these Christians knew they were giving themselves to God in a symbol, even if none of them phrased it quite as sharply as St. Augustine did later on: "There you lie upon the altar-table, there you are in the chalice. And we, we are there with you, too" (*Serm.* 229). That the common sacrifice was being offered as a token of Christian unity was stressed by all the authors, but said best, perhaps, by St. Ignatius of Antioch about 107: "the same Lord, the same faith, the same Baptism," Paul had said (Eph. iv, 5), "the same altar and the same Eucharist," Ignatius had added (Phil. iv), "the same Flesh of our Lord Jesus Christ, and the same Cup for union with His Blood." That we give earthly gifts to God only to receive heavenly ones in return had been taught, for instance, by Origen (*Hom. in Luc.* 24), and in the Greek there is a frequent play between acharistic (thankless) and eucharistic (thankful).

Was there a Christian in the community for the moment excommunicated? Then, he was, by an early council (*Ancyra*, 314, can 2) "excommunicated" from his own liturgy as well: the laymen could be present there, but without his oblation, the deposed deacon was suspended from presenting, the deposed priest or bishop from officiating, because the people's offering, the deacon's presenting, the officiant's consecrating were all in view of their respective part in Communion.

Best of all, these Christians knew, as Justin said (*Tr.* 4) and Ignatius made clear (*Smyr.* 7), that it was the Lord's death they were heralding. St. Cyprian said: "We make mention of His passion in all our sacrifices, for the passion of the Lord is the sacrifice we offer (*Ep.* 63, 17). That was why their very word for Mass was thankfulness, that they could always and everywhere give thanks to God, who had called them from the darkness of idolatry into His marvelous light, freely pardoning them their offenses, ennobling them with the sonship of adoption and the fellowship of the saints, all through the merits of that sublime Sacrifice of the Cross here and now represented before God and recalled before men. Mockery, scourging,

chains, imprisonment: what are these as the "price" of a Mass? Do they regret the country they had left behind?, the Apostle asks, seeing that: Here is the assembly of the first-born sons whose names are written in Heaven. . . . Here is Jesus, the spokesman of the New Covenant, and the sprinkling of His Blood! The Apostle himself had drawn the only sensible conclusion: In gratitude for this let us worship God, as He would have us worship Him. (Hebr. xii, 23–28.) But we left our congregation standing 'round their altar, anxious to worship God as He would have them worship Him.

It was the celebrant's high prerogative to voice the consecratory prayer, what we should call the Canon of the Mass. The bishop was the ordinary celebrant, but a priest might be deputised to act for him (*Ign., Smyr.* 8). Within the framework of a general form, the actual phrasing of the Canon was improvised by the celebrant. There is one Mass-Canon of the pre-Nicene Church extant, that of St. Hippolytus of Rome of about the year 215. The original is couched in one enormous sentence, the recitation of which would occupy probably three to four minutes. Our English version, here following, has been, in a few unimportant expressions, conjecturally "restored" by scholars:

> We render Thee thanks, O God, through Thy well-beloved Son, Jesus Christ, that in these last days Thou has sent Him as Saviour and Redeemer and Angel (messenger) of Thy will, who is Thine inseparable Word, by whom Thou hast made all things, and in whom Thou art well-pleased; Thou hast sent Him from Heaven into the Virgin's womb, where He became incarnate and manifested Himself as Thy Son, born of the Holy Ghost and of the Virgin; then, accomplishing Thy will and conquering a new and holy race, He stretched out His hands in His Passion in order that He might deliver Himself voluntarily to His Passion, in order to destroy death, to break the devil's chains, to spurn Hell under His feet, to enlighten the just, to fix a term, to show forth His resurrection, taking bread and giving thanks, He said: "Take, eat. This is My Body, which shall be mangled for you." Likewise the Cup saying: "This is My Blood, which is shed for you: when you do this, you do it in memory of Me."
>
> Remembering then His death and resurrection, we offer Thee this Bread and this Chalice, thanking Thee because Thou hast deigned to permit us to appear before Thee and to serve Thee. And we pray Thee to send Thy Holy Spirit upon the saints who participate (in the Sacrifice) to be filled with the Holy Ghost and fortified in the truth of the faith, so that we may praise Thee and glorify Thee by Thy Child, Jesus Christ, by whom to Thee is glory and honor, to the Father, Son, and Holy Ghost, in Thy holy Church, now and for all ages. (English translation quoted with permission from Cabrol's *Mass of the Western Rites* [St. Louis: Herder, 1934], p. 18, from Cagin's restoration of the original.)

As the celebrant ceased speaking, all present gave their assent by that untranslatable Hebrewish, Amen (*Just., Ap.* 65, 67). The term

has worn smooth on our lips, but we might here remind ourselves that both St. Paul (2 Cor. i, 20) and St. John (Apoc. iii, 14) speak of Christ Himself as being the great Amen to God's progressive revelations.

And now came the crowning of their several "liturgies," their place in the corporate Communion, for their self-offering before was for union with Christ and their fellow-Christians in the Eucharist. The primitive Communion-pattern, so to speak, was that every one at Mass shared the Bread to be broken, the Cup to be proffered. Even infants in arms, if baptized, were communicated under the species of wine. So the Canon over, and the great "Amen" uttered, there took place the breaking of the bread-species into portions suitable for Communion. In this ceremony, Hippolytus says, the priests present were to assist, as also they were bid to hold the chalices at the people's Communion, but this last was a ministry they shared with the deacons (186).

In the Roman Mass we are quoting the celebrant said, on offering the particle of consecrated Bread: "The Bread of Heaven in Christ Jesus," to which the communicant replied "Amen." The Communion-Cup was sipped three times by each one with these significant forms:

In God the Father Almighty.	Response: Amen
And in the Lord Jesus Christ.	Response: Amen
And in the Holy Spirit, in the Holy Church.	Response: Amen

"The Bread makes us one body," St. Paul had said (I Cor. 10, 17), "Though we are many in number the same Bread is shared by all." That apostolic doctrine had been turned into prayer by the end of the first century. We quote the *Didache:* "As this broken Bread, formerly scattered over the mountains, has been gathered together to form a single whole, so may Thy Church be brought into oneness even from the ends of the earth." The effect of this Bread-unity? Had not Ignatius written the Ephesians: "Breaking one Bread, which is the medicine of immortality, the antidote that we should not die, but live forever in Christ Jesus?" (xx, 2.)

There is little more to the pre-Nicene Mass. Hippolytus breaks off abruptly: "When these things are finished, let each one hasten to his good work" (186). There was a quick tidying-up; additional particles of the Eucharist were distributed to be taken home in little boxes, like modern jewel caskets, to serve for the morning Communion for the days to come. (Tert., *Ad Ux.* 2, 5; Cypr., *De Spec.* 5, etc.)

ITE, MISSA EST. All had been there for their appointed liturgies, the body of Christ had not been short a member. Now for the good work at hand, and come what may, He will sustain us, for we are being nurtured unto life eternal in and through the Eucharist. Let us give thanks to the Lord our God!

Active Chairman: Thank you, Father Ellard, for the great edification and instruction afforded us through that inspiring paper. We are ready now for the discussion.

Abbot Columban: Perhaps one of the learned theologians here could solve this problem on the Mass, which I was confronted with some years ago. Before the event of good roads, we were able to celebrate Sunday Mass in a certain backwoods community only once a month, and people got used to this. But when we were able later to introduce weekly Mass, an old colored man asked me: "Father if it was not a mortal sin before for attending Mass only once a month, why is it a mortal sin now?"

Father Laukemper: In reflecting on the thoughts contained in Father Ellard's paper, it seems to me that we can draw this one conclusion, namely, that the one big difference between today and years ago is the lessening almost to the vanishing point of the participation of the people; and that therefore if we want to restore the Mass as an active social factor among our people, we must bring them back active participation in it.

Dom Maur Robira (*St. Benedict, Louisiana*): My reaction to Father Ellard's paper runs along the same line. His very clear picture of popular participation in the early centuries, was most impressive. He didn't have to draw the logical conclusion. It is forced upon us. Obviously it was the part the simple faithful had in the Mass that made it so important that they be there, and not just the fulfilling of a precept. As a recent writer on the Mass has said: "The Mass is a Sacrifice. On that we all agree. What can we possibly do with a Sacrifice, but offer it?"

Father Laukemper: Reflecting on the greater amount of lay participation at Mass in previous centuries, perhaps we may draw this conclusion too, that the Sacrifice became far more interesting to them for this reason. This is a natural human reaction. If you play cards, you find it much more interesting than just looking on. So if people become bored merely by watching a game which they are not allowed to play, and the players have all the fun, surely something similar must happen in regard to actively participating in the Mass. If we can get the people again actively to participate and to assist not just as spectators, they will take a much deeper interest.

Rev. Rudolph Hodik (*Casco, Wisconsin*): Two of our greatest problems, juvenile delinquency and the threat of Communism, find a ready solution in active participation at Mass, in my opinion. It will make our people, young and old, more deeply religious; it will make them *live* their religion.

Miss Ora Mae Lewis (*New Orleans, Louisiana*): I want to ask whether Father Ellard doesn't think one way the laity might be taught to participate in the Mass is by introducing the *Missa Recitata* or dialog Mass, and whether this is generally permitted.

Father Ellard: The use of the dialog Mass is spreading very rapidly around the country, and does I think succeed actually in bringing about active participation. But this use is necessarily governed by the local regula-

tions of the Bishops, and one has to abide by those, whatever they may be. The Holy See has put the regulation of the dialog Mass into the hands of the local Ordinaries, but already in this country where we have something like 120 dioceses in all, there are 110 of them in which to my knowledge, the dialog Mass is being used with permission of the Bishop. Of course it could be used to greater extent in even some of these, I readily admit.

Miss Lewis: Do you know of any existing diocese or bishops who actually object to the use of *Missa Recitata?*

Father Ellard: No, I don't. I don't know of any Bishop who positively disapproves of the dialog Mass.

Miss Patricia Carrick (*New Orleans, Louisiana*): I was going to ask why isn't the *Missa Recitata* used more frequently? I have seen it done very successfully, and I think it is quite unfortunate that it isn't used more in the parishes; and since the Bishops don't object, I don't see why all parishes could not inaugurate it at least in one Mass on Sunday. Of course this is a matter for the priests to consider, but I think the people would take to it readily.

Dom Leo Rudloff, O.S.B. (*Keyport, New Jersey*): Since participation in the Mass seems to be the issue, may I read the following relevant quotation I omitted this afternoon from my paper.

The Most Reverend Ordinary of Paterson, N. J., Bishop Thomas H. McLaughlin, recently issued this official regulation:

> We shall not be content nor shall we rest until, with the help of God, every parish church and institutional chapel shall have at least one Mass on Sundays and holy days of obligation throughout the year sung with the correct rendition of the proper and ordinary parts, with the laity singing the ordinary and making the responses to the priest." (Most Rev. Thomas H. McLaughlin, Bishop of Paterson, N. J., quoted in the *Catholic Choirmaster*, September 1945.)

Active Chairman: Before bringing this session to a close, may I remind you of the fact that not only will the complete report of this Week be made available soon in book form, but also that you can still purchase the Reports of previous Weeks as far back as 1941. These may now be ordered at the desk here in the Auditorium; and if you procure them, in addition to the volume soon to appear covering the present meeting, you will have a very complete and valuable liturgical library. I shall now turn the meeting over to Abbot Columban Thuis, who will explain to us how to recite Compline, with which we are to conclude our day's work.

Rt. Rev. Columban Thuis: Will the singers who rehearsed beforehand please come up here. Everyone who wishes is invited to sing: the section on my right will sing the first verse of the psalm, and those to my left the alternate verses.

(*Whereupon, with the singing of Compline, led by Abbot Columban and the Benedictine choir, the meeting was recessed until the following day.*)

Second Day

Octave of the Feast of the Immaculate Conception —
Missa Solemnis

HOMILY

Very Reverend Monsignor Edward C. Prendergast*

"Thou art all fair, O Mary, and there is in thee no stain of original sin." (*Gradual:* Mass of the Feast.)

The observance of Liturgical Week within the octave of the Feast of the Immaculate Conception is indeed, very appropriate, for Mary appears first in the liturgical history of the Church, after her divine Son. For she was the instrument used by Almighty God to bring Christ, our chief Liturgist, into this world. Who came primarily in order that His supreme act of worship might be effected. Mary stands therefore at the head of the liturgists in the Church; and rightfully does the Church show her great honor and veneration as in the liturgy. Today's Mass, which is that celebrated all during the octave of the Immaculate Conception, shows clearly that this is so.

First, we are reminded of God's eternal plan for Mary's part in the Redemption in today's *Epistle:* "The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made." (Proverbs viii, 22–23.)

Jesus Christ, the Second Person of the Most Blessed Trinity, was to receive human form from Mary. Mary could truly say of Him, *this is my son*, bone of my bone, and flesh of my flesh, wherefore was it necessary that as His Mother she should be free from every taint of sin. And in the *Introit* the Church applies to her the words of the Psalmist, "He hath clothed me with the garment of salvation, and with the robe of justice He hath covered me, as a bride adorned with her jewels." (*Ps.* xxix, 2.) Mary must be a worthy dwelling place for the Incarnate God. He, therefore, covered her "with a mantle of holiness," and made her soul, which He preserved from all sin, "a worthy dwelling place for His Divine Son." (*Collect.*) Hence the great prerogative that is hers, the Immaculate Conception. "Thou art all fair, O Mary, and there is in thee no stain of original sin." (*Gradual.*)

* Pastor St. Rose of Lima Church, New Orleans, Louisiana.

"Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun: terrible as an army set in array?" (Cant. vi, 9.) The liturgy applies these words to Mary as well as to the Church, the Spouse of Christ. All the beauties of nature are here attributed to Mary. Is she not "Nature's solitary boast"? She came as the "morning rising," pure and sweet with the promise of a glorious day. She is "as fair as the moon." In all nature there is nothing lovelier than the pale queen of night, with stately tread ascending the starry firmament. The moon it is true shines with a borrowed light. So too does Mary; for all her grace is from God. In the *Introit*, she seems to acknowledge this dependence on God: "I shall greatly rejoice in the Lord, and my soul shall be joyful in my God. I will extol Thee, O Lord, for Thou hast upheld me, and hast not made my enemies to rejoice over me."

But she is also "as bright as the sun." "He hath set His tabernacle in the sun." (Ps. xviii, 6.) What is the sun which hath served as a dwelling to the Incarnate Word? Nothing else than the most pure flesh of Mary His virgin mother. She aptly fulfills this analogy too, because the sun's rays are so pure and translucent, whether at dawn, high-noon, or at evening. She too was as pure and spotless from the dawn of her existence in her mother's womb, until the triumphant climax of her Assumption into heaven.

She is also "Terrible as an army set in array," for just as the shadows of night flee in confusion before the approaching dawn, so the powers of hell were forced to withdraw at the coming of her who was the first to throw off the satanic yoke of sin: "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?" (Cant. vi, 9.) 'Tis Mary!

Ah, friends, try as we may, we cannot find words that are sublime enough to extol that great prerogative of Mary, her Immaculate Conception! This doctrine has ever been held by the Church; and it has always been given outstanding recognition in her liturgy. This reminds us of the axiom, that doctrine and liturgy are ever closely associated: and in the present case, no doctrine is cherished more by the Church, in her liturgy; for by extolling the holiness of Mary, due tribute is paid to God's honor and glory. Absolute holiness is His chief attribute, to which every taint of sin is opposed, as day is to night. Hence His power and glory and holiness are reflected in that marvelous act whereby He preserved Mary from the slightest taint of sin.

Hardly then are we surprised to hear the Angel greeting Mary: "Hail full of grace, the Lord is with thee; blessed art thou among women." (*Gospel.*) No more sublime words have ever fell on human ears. For Mary indeed is "full of grace," never having lost that sanctifying grace with which she was adorned from the moment of her conception, never having tarnished her soul by the least sin. St.

Bonaventure compares Mary to a fruitful olive tree. So perfectly did she use the heavenly gifts and graces bestowed on her to produce abundant fruit. Well may we apply to her the words spoken of her Divine Son, for as she advanced in years, she too increased in grace and wisdom before God and men."

The fact that she is "blessed among women," is proclaimed in today's *Gradual:* "Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people." (Judith xiii, 23.)

What a contrast is she, with our poor miserable selves, descendants of Adam, robbed of original justice, stained with original sin, enemies of God, unworthy to enjoy the happiness of heaven, unless we are reborn in grace! "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (Jno. iii, 5.) But thanks to the Eternal Son of the Father, who was at the same time her Divine Son, it is possible for us to be born again through the Sacrament of Baptism, and become changed from children of wrath, our natural state, into children of God, and true "partakers of the divine nature." (Peter i, 4.) Mary corresponded to the graces she received. Do we correspond to those graces bestowed on us? Do we increase in grace and wisdom before God and men as we advance in years?

Although none of us, without a special revelation, can be sure of eternal salvation, many spiritual writers place among the signs of sure salvation a constant devotion to our Blessed Lady. St. Bernard exhorts us to love Mary, to invoke Mary, and thus arrive at the haven of salvation. Hence we have additional reason to rejoice today as the Church again inspires our devotion to the Mother of God, as she does so often during the course of the ecclesiastical year. Indeed, she has only recently added another, that of the IMMACULATE HEART OF MARY, commemorated on August 22. For indeed, "Glorious things are told of thee, O Mary, for He Who is mighty hath done great things unto thee." (*Communion.*)

Inspired then with great confidence in her intercession, let us this day rededicate ourselves to Mary, the Mother of Jesus and our Mother; let us take our place with joy among that vast throng of liturgists, worshippers of God, among whom she stands preëminent, imploring her Divine Son, in the words of the *Postcommunion* of today's Mass: "May the sacraments which we have received, O Lord our God, repair in us the wounds of that sin from which Thou didst preserve one alone, our blessed Lady in her Immaculate Conception." Amen.

Morning Session — December 12

The meeting was called to order by the Rev. John J. Conroy, S.S.J., of New Orleans, acting as Chairman in the place of Father Edward Murphy, S.S.J., who was unable to be present. He called upon the Honorary Chairman, the Very Rev. Francis Fox of the Order of Preachers, New Orleans, to open the meeting with prayer.

(*Prayer*)

Active Chairman: This morning we are going to consider two very important topics, covering two very important elements in our spiritual life. The first is the matter of Catholic Sacramentals, those material things set apart or used by the Church in imitation, as it were, of the Sacraments, in their sanctifying effect. Our first speaker is the Rev. Bernard E. Shanley, pastor of the Sacred Heart Church in Strool, South Dakota, who will address us on this important subject.

THE SACRAMENTALS OF DAILY LIFE IN TOWN AND COUNTRY

Reverend Bernard Shanley

Into the over-all theme of the Liturgical Week: "The Liturgy in Peace and Reconstruction," there is intertwined a discussion of many Catholic liturgical practices, among which a discussion of "the Sacramentals of Daily Life in Town and Country" holds an important position. No true spiritual reconstruction can take place unless the whole of Catholic life and practise is taken into consideration. Pope Pius X gave us the watchword for this spiritual re-birth when he put new meaning into the old words of St. Paul: "Restore all things in Christ." First and foremost among the means of sanctification given us by Christ (as Father Doherty has pointed out), are the Sacraments; but there are wider extensions of the latter, known to us as Sacramentals, which Mother Church has devised to be used by all Catholics for a multitude of special purposes in the Christian life. And just as efficient business men make use of every conceivable means at their disposal to improve their business, so too must we make use of every available means in order to strengthen and perfect our spiritual lives from day to day, "building up for ourselves treasures in Heaven." Christ Himself gave a command which suggests this, when at the completion of that meeting in the desert at which five thousand were fed, he told His Apostles to "gather up the fragments lest they be lost." The "fragments" of spiritual food,

which have been "left over" from the "feast" for our souls provided by the Sacraments, are found in the Sacramentals, which have been instituted by the Church to reinforce and perfect the divine life implanted in our souls by the seven Sacraments.

Hence, to reconstruct the religious life of our people in the parochial set-up existing today, we should place a very definite emphasis on these valuable helps that the Church places at our disposal. Officially she has defined them, in Canon 1144 of the Code, as: "those things and actions which the Church is wont to use somewhat after the manner of Sacraments to obtain special spiritual effects through her intercessions." Thus they are, like the Sacraments, external signs, readily perceived by the senses; but unlike the Sacraments, they have been instituted by the Church, and in virtue of the prayer of the Church, produce their effects. These effects are many and varied: the consecration of persons or objects to the service of God, the repelling of evils, and the general promotion of the spiritual and temporal welfare of the faithful. Again, unlike the Sacraments, the Sacramentals do not of themselves produce their effect, for they depend more completely on the disposition and intention, on the degree of active intelligent participation, with which the members of the Church use them. But the special authorization, approval, and blessing, with which the Church has endowed them, make of them most important aids in living the Christ-life in many special circumstances and situations, which the believing Catholic cannot afford to overlook.

Theologians differ somewhat as to the number of different headings under which the Sacramentals can be classified. Father Sabetti, the Jesuit moralist, is the author of the following division, which will serve our present purpose as well as any other: (1) prayers, especially those found in the liturgical books; (2) external contacts, such as those of Holy Water, and the various anointings; (3) eating of blessed bread and fruits; (4) confessing of sins, as in the *Confiteor* at Mass and Prime; (5) almsgiving; (6) blessing of persons and things.

The Sacramentals include therefore all the prayers of the Church which are found in the liturgical books such as the Missal, the Breviary, the Ritual, the Pontifical, and which are not essential parts of the Sacraments. Thus the liturgy itself, taken in the fullness of its complexity, forms one vast Sacramental; in all its individual parts, it is the bearer of some form of grace to souls. It enfolds, as it were, all humanity, individually and socially, within a sanctifying embrace; it seizes and carries along all human existence in a single stream of blessedness.

A more specific enumeration of "the Sacramentals of daily life" would include, in the first place, all those blessings which are connected with official religious practices or used in liturgical worship, such as the Church building itself, the cornerstone, the altar and its

equipment, vestments, organ, bells, Holy water, incense, the cemetery; likewise the blessings found in the cycle of feasts in the Ecclesiastical Year, such as Blessing of Throats on St. Blase' Day, of ashes on Ash Wednesday, of palms on Palm Sunday, of candles on Feast of the Purification, of the font on Holy Saturday. In a second group are to be classed the blessings designed for personal or domestic use, such as the home itself, medals, scapulars, sacred pictures, candles, rosaries. Then come the special blessings for persons in various particular circumstances, such as the blessing of mothers, before or after childbirth, the blessing of a sick child, a new-born infant; blessings of the instruments of work or transportation: a plow, a tractor, automobiles, airplanes; blessings for food and animals, such as bread, eggs, cattle, horses, bees and the like. In a word, the Church as a true Mother strives to sanctify every phase of earthly existence, so that her faithful may be assisted always and everywhere to follow literally the injunction of St. Paul: "Whether you eat or drink, or whatsoever else you do, do all for the glory of God" (I Cor. x, 31); for "To those who love God all things work together unto good" (Rom. viii, 28).

Let us remember then that it is for us, and us alone, that the Church has placed this vast array of spiritual power in the hands of her priesthood. We have but to tap the sources placed at our disposal to drink our fill of the grace of God. But let us remember too, that the effect of the Sacramentals depends, in no small degree, upon the manner in which we make use of them. They are fashioned and placed at our disposal for our INTELLIGENT use. It is here that our appreciation is not always commensurate with their great worth. Indeed, many Catholics seem totally ignorant of the riches of the Sacramentals; or tend to accept them on grounds bordering the superstition. It is true that some of the Sacramentals are indeed in frequent use, but it is to be feared that this use is not always accompanied by a proper understanding.

In any event, examination of some of the Sacramentals as used in our small missionary parish of the Sacred Heart may be pertinent to this point, as it reveals a sincere effort on the part of parishioners as well as pastor to restore and reconstruct the whole of our earthly life upon Him who is "the Way, the Truth and the Life."

In effect, we have striven to bring the Sacramentals into the practical daily lives of our congregations at every possible point. Located on the vast plains of the western Dakota territory, and covering an area of some fifteen hundred square miles across the rolling country, the parish is in one of the most primitive and remote sections of the West. There is about it nothing that even remotely resembles the hustle and bustle of a city parish, nothing hardly of "creature comforts" save an abundance of bright sunshine and fresh air. The pastor spends long hours, during the summer and

autumn months, traveling great distances back and forth between the four mission churches, urging, pleading with teaching the people to make use of every opportunity that presents itself for the practice of their faith and all that it implies.

(1) To mention a few of the Sacramentals which we have tried earnestly to restore to their rightful place in the life of our prairie parish, we can boast of an intelligent use of the Missal at the Holy Sacrifice by the Catholics who attend regularly, and by the Protestants who are not too infrequent attendants. At a Funeral Mass or Nuptial Mass, the church generally contains more non-Catholics than Catholics; and the *Leaflet Missal* we supply for the funeral service and for the marriage ceremony is avidly followed by all.

(2) The constant use of Holy Water in the home is encouraged. We preach that part of the standard equipment for every home should be a holy-water-font, which is to be kept always filled; plus the crucifix, which should adorn the wall of the room used for the family gatherings. In winter, it is always the custom for the priest to bless, at Sunday Mass, several containers filled with water brought by the parishioners, since the weather is so severe that it does not permit the use of holy water containers in the church.

(3) Pastoral insistence, "in season and out of season," on family prayers, especially the family recitation of the rosary, has now brought about such a general conformity that we have had instances of people making neglect of the rosary a matter of Confession! Our very first attempt, in fact, to impress our parishioners with the value of thus using the rosary, had a very unusual result. We had given each member of the congregation a rosary, as a Christmas gift, at the Christmas Mass. One of the recipients, a Protestant at the time, developed the habit of saying the rosary, and has since found his way back to the faith of his fathers.

(4) Most modern Catholic writers agree that, if we are to restore Christ to His proper place in the world today, we must start with the family, the basic unit of society; and on this assumption, we made the Christian family a major ideal set before our parishioners. Five years ago we started a modest crusade for the blessing of homes, and for the Enthronement of the Sacred Heart of Jesus as King and Master in every home. Today we can proudly assert that every home in our far-flung parish has been so blessed, and the Enthronement of the Sacred Heart has taken place in every family dwelling. So from now on, every family in Sacred Heart has this enduring reminder of their allegiance to our lord: King of our parish, of our homes, of our lives.

This Sacramental certainly could play an important part in restoring the true Christian spirit in family life. As in other times when great dangers threatened the spiritual welfare of her members, and Mother Church invented special Sacramentals to confound the

enemies of Christ, so too today. We in Strool, at least, have strong reason to feel that this Crusade of Enthronement will usher in a new age of faith and piety among us, and heartily subscribe to the words of Pope Pius X: "As formerly the Divine goodness wished to exhibit to the human race, as it came from the ark of Noe, a sign of the renewed covenant between them, so in our own troubled times the most kind Jesus manifested to the nations His Sacred Heart. In this Sacred Heart we should place all our hopes; from it we ask and await salvation."

(5) Our parishioners are made aware, too, of the special solicitude exercised by Mother Church for her children when death approaches, through the fullest use made not only of the prayers in the Ritual connected with administering the Sacrament of Extreme Unction, but also the blessings at the moment of death, and the prayers for the visitation of the sick. Each family has been supplied with all the necessities used by the priest on these occasions, which latter incidentally entail many trips of hundreds of miles in cassock, surplice, and stole.

(6) None of our parishioners had known before of the ritual blessing for the Churching of Women; but today no mother would present a child for Baptism without herself undergoing the Rite of Purification; and every mother presents herself for the prayer and the blessing of the priest before childbirth as well. At the end of the baptismal ceremony, the new mother and father bring their new member of the Mystical Body to the altar rail, where, with the priest, they pray that as Christ "wished to become a little infant, and loving the innocence of childhood tenderly drew little children to Himself, embraced and blessed them," He should "direct this little infant in the blessings of thy sweetness, that its soul may escape the corrupting influence of wickedness, and that advancing in age, wisdom, and grace, it may always be most pleasing to Thee."

(7) The Stations of the Cross have likewise become a regular form of prayer in our midst, especially during the winter months when it is impossible to have Holy Mass. Then the people trudge through the snow to their little church and make the Way of the Cross themselves.

(8) Finally we make the fullest use of the various ritual blessings assigned for the growing season. Starting with the Rogation Days, the pastor blesses the crops; and this is no perfunctory blessing, but a veritable pilgrimage from farm to farm, where every crop is blessed individually. First, the seed is blessed along with the instruments of work: plows, seeders, cultivators. Later, after the sowing, each family drives the priest from field to field reciting with him the Litany of the Saints and the prayers for an abundant harvest as found in the Ritual.

This short survey of the matter of Catholic Sacramentals in general, and our practical explanation of how they may be applied,

by no means exhausts the subject. But perhaps it will suffice to encourage us to delve more deeply into a truly fascinating field of study, and above all to make the Sacramentals a more cherished and familiar part of our daily lives; not forgetting of course, that the Sacraments, especially that of the Eucharist, and Holy Mass, remain the primary sources of our spiritual strength. The Sacramentals are but secondary, yet have an importance and a value that is tremendous and far-reaching, in the order of salvation. Taken together, both these sources of divine life fulfil the prophecy of old: "Waters shall flow through all the rivers of Juda; and a fountain shall come forth of the House of the Lord and shall water the torrent of thorns." (Joel iii, 18.) These are the seven great sources of spiritual refreshment that must be sought at stated times and places along the highroad of life; and there are the more numerous lesser fountains scattered everywhere along our way, where we may refresh our weary souls as often as we please; until at long last, we can seat ourselves in the Master's House where there are many mansions, to enjoy perennial rest. But meanwhile, we rejoice that "Waters are broken out in the desert, and streams in the wilderness. And that which was dry land has become a pool, and the thirsty land, springs of water." (*Ibid.*) So to end where we began — if we truly seek to "restore all things in Christ," let us partake fully of what Pius X calls "the primary and indispensable source of the Christian Spirit: the active participation in the public and solemn prayer of the Church," at the same time heeding the warning of Christ Himself, to "gather up the fragments lest they be lost."

ACTIVE CHAIRMAN: I am sure we all appreciate Father Shanley's splendid treatment of the Sacramentals, both in theory and in practice. It should provide us with abundant matter for discussion. Are there any questions?

DR. E. J. KOTANYI (*Houston, Texas*): After the beautiful treatise we have just heard, it takes courage to ask a question at all, but, please, Father Shanley, would you kindly tell us, first, what is the historical origin of the Sacramentals, and, second, what is the best Sacramental that can be used today under the conditions in which we live for the betterment of our home life?

FATHER SHANLEY: I will answer the second question first. From my own experience in the parish and recalling the extraordinary graces that God has given to our parish through the use of one sacramental, I would recommend the Enthronement of the Sacred Heart in every home.

As to the history or origin of the Sacramentals, that is a pretty big question. They have come into use gradually, through the Church's authority,

under the influence of various Popes, Bishops, and Saints. It has been a long process of building up from early centuries; and I think this process hasn't stopped. In every age, the Church has presented for the use of her faithful different Sacramentals, which lead them to a deeper appreciation of the fuller Christ-life in the face of various threats and dangers to that life.

Active Chairman: Perhaps it could be added that the Church, in instituting her Sacramentals, often took over usages of pagan rites, which were thus elevated into the worship and service of the one true God, from their original superstitious or idolatrous meaning. As we still find in the experience of the missionaries of China and India, and other pagan lands, the Church does not reject customs that can be put to a proper usage. Thus the burning of incense, the lighting of candles, and other liturgical practices, were observed in pagan worship long before Christianity. The Church has simply adopted these usages because the new converts from paganism know what they meant.

Rev. Othmar Missler, C.PP.S. (*Carthagena, Ohio*): Father Shanley's mention of the Enthronement of the Sacred Heart struck a responsive chord in my heart, for I think it is one of the most wonderful Sacramentals of the day, and is certainly spreading rapidly throughout the world, particularly due to the apostolate of Father Matteo Crawley-Bovey, which several Popes have specially blest.

I would like to ask Father Shanley also, since he has used these Sacramentals so extensively the last five years, if God has blessed his parish materially as a result?

Father Shanley: The best way I can answer that is to tell you that in 1939, when I entered the parish, every single family in all four churches was on Government relief (including the priest), going weekly to the county office for food and the people depending on dole checks from the Government to live. Now, in a little more than five years, there is no one in the parish in all our territory on Government relief, and there are only a few families throughout the whole two counties that are even in debt.

Mr. Maurice Lavanoux (Secretary, Liturgical Arts Society, *New York, N. Y.*): I want to take this opportunity to thank Father Shanley for mentioning in his remarks the Sacramentals as they deal with the blessing of the cornerstone, the altar, and other church appurtenances; and I would also take this opportunity to make a plea to the clergy, particularly those who have building problems, to tell my colleagues, the architects, all about the requirements and wording of the Ritual, so that the members of my profession may avoid the mistakes which later on may be blamed on the pastors. I have noticed that in many cases the architect will not want to ask too many questions of his clients for fear they might be inclined to call upon another architect to do the work. On the other hand, the pastor hesitates to ask questions or tell the architect too many things, because he feels it is the latter's business; so that, between these two exaggerations of modesty, the church suffers. In brief, I would ask the clergy to be a little more severe with members of my profession. You will help us very much.

Active Chairman: Thank you very much, Mr. Lavanoux; and I hope you will come back this evening and give us more of the same wisdom at the session on Art and Architecture.

Dom Maur Robira (*St. Benedict, Louisiana*): I can vouch for the truth of the following incident, in which the devout use of a Sacramental served not only as a spiritual but also a physical safeguard. During the war, we received a number of requests for medals of St. Benedict, from soldiers overseas, in a particular battle zone. Finally I became curious and wrote to a chaplain there about it. In reply, he explained that there was a certain division that went over the top, and after the battle only those who wore Benedictine medals had returned. This naturally spread around among the boys; and when the ranks of those killed or missing were filled, these boys all carried the medal of St. Benedict, and they all returned safely.

Dom Carlos Verbeke, O.S.B. (*British West Indies*): A Sacramental which is commonly overlooked by many Catholics today, from my observation, is that of the Christian picture in the home. I think it is a great pity that so very often we go to the home of a Christian family, people who are really Catholics, who call themselves good Catholics and would be offended if told they were not — you go to their homes and you know they are Catholics, and still there are no sacred pictures. You go into the dining room and the sitting room, and there are pictures of all sorts except sacred pictures. Now in Catholic countries, there is a very different attitude about sacred pictures. Could we not do something about it here in America? Undoubtedly the custom of Enthronement of the Sacred Heart of Jesus in the home is a timely step in this direction. In Belgium where I come from you will usually find a picture of the Sacred Heart in the most prominent place in the house, in the drawing room or sitting room. Christ is thus proclaimed the head of the home. Another thing they have that seems very strange at first is a big eye above the fireplace, and above that is written "God sees me."

Active Chairman: Now we must press on to the second paper this morning, which is concerned with the Church Year. It is entitled "The Church Year, Consecrating the March of Time" and will elaborate further on the idea of Christian life and growth by means of a Sacramental instituted by the Church. I now present to you our next speaker, the Rev. Jules A. Keating of St. Paul's Church in Birmingham, Alabama.

THE CHURCH YEAR CONSECRATING THE MARCH OF TIME

Reverend Jules A. Keating

The title of this paper, on first notice, seems to be a contradiction. What possible connection is there between the ecclesiastical year which slowly turns on its axis, presenting the same events year after year, and the "march of time" which rushes on at a faster pace each day, always presenting new ideas and new problems? Yes, these two concepts are opposed to each other, but they are not independent of each other.

They are opposed in the same sense that Creator is opposed to creature and eternity to time. But opposition does not exclude relationship. God certainly influences His creatures. Eternal truths definitely have a bearing on the passing things of time, and the re-enactment of the Life of Christ through the medium of the liturgical year certainly should have a bearing on our lives in the post war period (or in any other period for that matter). Our ultimate goal is union with Christ in Heaven. Our immediate goal must be union with Christ on earth. The former cannot be obtained without the latter, and the closer the union is here, the closer it will be hereafter.

Obviously, the reason the liturgical year does not exert a greater influence upon our people is that they do not understand it. To most Catholics, it is simply another calendar, an ecclesiastical method of reckoning time and regulating religious holy days, a series of memorial services held to commemorate events in the life of Christ and the saints. Considered merely in this light, the liturgical year would have little bearing on our present day life or on the events to come. However, it was never meant to be a mere recalling of things past. Our Lord came into the world for all of us. Everything He did, everything He said, was meant for us living in the twentieth century just as much as for those in the first. He is "the same yesterday and forever." (Heb. xiii, 8.) "Behold I am with you all days even unto the consummation of the world." (Matt. xxviii, 20.)

Sacramentally, He remains with us in the Holy Eucharist. Liturgically, He is longed for during Advent, born at Christmas, dies on Good Friday, returns to heaven on Ascension Thursday and lives and operates through the Church during the Pentecostal season. The Church would have us regard these events not as fond memories of the past but as vital realities of the present.

Take for example, the season of Advent. To most of our people, it means very little. They all know that it is a period of preparation for Christmas, but how to prepare is very vague in their minds. Why it is a penitential season is a mystery to them. The trouble arises from a faulty and incomplete appreciation of the Feast of Christmas. We

must not regard the birth of Christ just as a beautiful, momentous event of the past. Each year, on December 25, He is born for us again. He comes to save you and me and the lady next door and the man in the death house at the penitentiary. All of us have sinned and Christ comes to set us free. The great mystery of God becoming man is not a thing of the dim, distant past, but a vital, ever-present reality, something that reaches back to the creation of man and extends forward to the end of the world.

The Incarnation is so great a mystery that the Church sets several weeks aside every year for its consideration. During Advent, we relive those thousands of years of watching, waiting, yearning. "Drop down dew, ye heavens from above and let the clouds rain the Just One: let the earth be opened and bud forth a Savior. "(Isa. xlv, 8.) In all truth we can sing this plea with the patriarchs of old, for we too are desperately in need of a Savior. Our sins are great and numerous, but God's love is boundless. He is coming to save us. He wants to save us, if we will only let Him.

The consciousness of our sins, and, therefore, of our unworthiness of salvation, naturally moves us to works of penance. Hence the penitential character of Advent. It is unfortunately true that this aspect of the season is practically ignored nowadays. However, the mind of the Church is quite clear from the color of the vestments, the suppression of the *Gloria*, and other indications. Self denial is not very popular in these times, not even among Catholics, whether clerical or lay. Nevertheless the Church still desires it during Advent.

Very wisely, she opens the season with the picture of that other Coming of our Lord, when, in all power and majesty, He will judge the living and the dead. Our people wonder at these opening chords of the great Advent symphony. Why should it begin with the harsh notes of fear, when already the joyful melodies of the Christmas carols are ringing in our ears? Why should the awesome, the all-powerful, the just God be thrust upon us, when our thoughts naturally turn to the sweet Babe of Bethlehem? Why? Because, although the Infant Jesus was born to save all men, all will not be saved. He cannot redeem me unless I am willing to be redeemed. If I do not prepare now for His coming as Savior, I must be prepared to face Him later as Judge.

And so the Advent season opens with a call to penance, but lest we become too frightened and discouraged over our sins, the Church quickly reminds us that the final coming of Christ has not arrived. There is still time to avert the terror of the Last Day. The earth is about to bud forth a Savior, and He that will arise shall rule the Gentiles and in Him shall the Gentiles have hope. The Epistle of the second Sunday of Advent has the comforting words: "Now may the God of hope fill you with all joy and peace in believing; that you may abound in hope and in the power of the Holy Spirit." The same

Savior, yearned for so long throughout the Old Testament, is about to be born again. He is coming this Christmas for the same purpose He came nineteen hundred years ago — to save us.

As we get closer to His birth, the theme merges from one of hope into one of joy. The *Introit* of Gaudete Sunday introduces this third movement. "Rejoice in the Lord always, again I say, Rejoice." The Savior is no longer Someone to come in the dim, distant future. He is already upon us. The *Invitatory* of Matins is no longer "*Regem venturum Dominum*," the Lord our coming King, but, "*Prope est iam Dominus, venite adoremus*," the Lord is nigh, come let us adore Him. Fear is gone, hope is no longer needed; only joy fills our hearts now, in the anticipated possession of Christ our Infant Savior.

The beauty of these first few weeks, like the remainder of the Church year, is unknown and unappreciated by most of our people. In preparing this paper I was interrupted many times by callers at the rectory. When I explained what I was doing, invariably they would ask the meaning of the title. Most of them thought it had something to do with church history. After all, we cannot expect our congregation to know anything of the liturgical year when all we give it is passing mention in the announcements: "Today is the fourth Sunday after the Epiphany. On Monday evening there will be bingo in the parish hall."

To make the liturgical year a source of grace in the march of time, we must keep up with the times. In former days, when life was simpler and distractions few, religion played a much more important part in the lives of the faithful. It was the center of all social activity. Nowadays, with the movies, radio, and automobile, the time set aside for church has been relegated to its minimum requirements. The personality of Christ, however, has an everlasting appeal; and it will overcome all obstacles if properly presented. We must use every possible device to keep the life of our Savior ever present in the minds and hearts of our people.

The ceremonies prescribed for the feasts and various seasons of the year should be carried out with all possible solemnity, and should be clearly explained at the same time. This latter is most important, for unless a person sees and hears at the same time, his understanding can hardly be complete. Thus too, hymns appropriate to the time of the year should be sung instead of hackneyed numbers like *Mother Dear, O Pray for Me* and *To Jesus Heart all Burning*. Highlights of the liturgy for each week could be explained in the parish bulletin. Posters similar to those displayed at the various Liturgical Weeks and those printed by the Benedictine Fathers at St. John's Abbey (Collegeville, Minn.), be effectively displayed in church and school. Many other suggestions to make the people conscious of the ecclesiastical year may be found in the *Proceedings* of the previous Liturgical Weeks and in the magazine *Orate Fratres*.

Men are naturally influenced by their associates. Unconsciously, we are always taking on habits of dress, of speech, of thought, even physical mannerisms, from others. The liturgical year brings Christ down to earth and makes Him our constant Companion. Through the liturgy, we *see* Him in the various phases of His existence. He becomes a part of our lives, and we of His.

As time marches on faster and faster each day, we cannot tell what the future will bring. We do know that a lasting peace must be founded upon a spiritual basis. Leaders in Church and State, in the army and navy, in journalism and commerce, have all told us this time and time again. The world is growing smaller day by day. The airplane and the radio, to mention but two factors, have drawn the nations of the earth much closer together, for better or for worse. The spiritual basis for unity and peace for Catholics is their common membership in the Mystical Body. But Christ is the Head of that Body and the Head must control the members.

Through the Church year, Christ assumes this leadership. He becomes a living reality, giving us His example, inspiring us to higher ideals. He speaks to us through the teaching of the Church, but He *shows* us through the liturgy. The former reaches only the intellect, the latter touches the heart. Through the proper celebration of the year, the life of Christ unfolds itself bit by bit, drawing us ever closer to Himself. He ceases to be a great Figure of the past, and emerges as the Light of the world now, today, and for all days to come.

FATHER CONROY: We wish to thank Father Keating for his very clear and simple interpretation of the Church Year, showing us how through it we can grow with Christ, take on the characteristics of Christ, reflect the mind of Christ. Let us not forget that:

> "We are the only Bible the careless world will read,
> We are the sinner's gospel; we are the scoffer's creed;
> We are the Lord's last message, written in deed and word.
> What if a line be broken? What if the print be blurred?"

So it is up to you and me to see that we follow Christ so closely throughout the ecclesiastical year that to others we will be Christians really worthy of the name. Is there any discussion?

REV. PHIL. WELLER (*Dorchester, Wisconsin*): We are living in an age that is very complex. There are many problems, and we try to simplify wherever we can. How can we simplify this problem? How can we simplify and bring home to our people, as a practical thing, the sentiments they are to feel at the various periods of the ecclesiastical year, show them how to express those sentiments to others? Well, for instance, we find it useful to use cer-

tain slogans in secular life, such as "Eventually, why not now?" And we have pious ones too, such as "God never closes a door but that he opens another." Now, couldn't we have slogans that fit the different periods of the ecclesiastical year? We could take them out of the liturgy, I presume. There might be someone in the audience who could supply us with a few short and apt sayings to use in this way, so as to bring the feast or season closer to the lives of our people. Then there may be some Catholic customs from abroad, expressing similar ideas, that we could incorporate into our American life, which is after all a "melting pot" of many races and nations.

For instance, now during the time of Advent, many Catholics observe the little family ceremony well known in Europe, of lighting the four candles in the Advent wreath, one for each week, so that the light "grows" and reaches its fullness with the coming of Christ, the Light of the World, on Christmas Day. Here it seems to me is something very practical, which the people would readily understand.

I am here to learn and I would like to hear of more such means (and the audience no doubt would too) of vitalizing Catholic feasts and seasons for our people.

Father Doherty: (St. Paul Seminary, *St. Paul, Minnesota*): Well, I have a suggestion. I teach at St. Catherine's College in St. Paul, and my students are often getting married and asking for suggestions to bring the ecclesiastical year into the home. I have given them this suggestion, which they have employed with success, so I think I am not taking your time needlessly to pass it on to you. I suggest that they make Church holy days holy days in the family, that they make Church feast days family feast days. This can be done by mother perhaps baking a cake for some liturgical feast day the children never observed before, and, if she is clever, perhaps frosting a liturgical symbol upon it. This works marvellously; I know it does.

I want to give you one personal experience that I had in regard to Advent. It concerns a Catholic couple in St. Paul, both of whom are friends of mine — we went to school together — a fine couple and I am proud of them. They have now nine children (they had ten); they are outstanding in every way. The father is a civic leader in the city of St. Paul, very successful in his profession. He is a lawyer. The mother of this family often told me how distressed she was over the fact that the children were so busy going to the Catholic Youth Center and Sodalities and such that she could not get them together for family prayer. This year I presented her with an Advent Wreath, explaining it. Well, among other things, they say the family rosary by the light of one candle the first week, two candles the second week, and so on. Recently she told me that the enthusiasm of the children was unbounded. They were thrilled by it. They told the teachers in school they wouldn't think of not being home at the time they say the rosary. Her husband cancels engagements to be there. They have a little boy two or three and he is always asking, "When are we going to say the rosary and light the candle?" When I asked the mother how it worked, she told me it was so moving that: "When it came my turn to lead I couldn't do it; I was too choked up."

Father Ellard (*St. Mary's, Kansas*): To the many Sisters present and to any boys and girls who are contemplating marriage in the rather immediate

future, I should like to mention a little book called *The Child's Year of Grace* (published by the Pio Decimo Press in St. Louis, Mo.), written by the mother of a growing family, Mrs. Theresa Mueller. It is a handbook of just such domestic applications of the liturgy during the ecclesiastical year from Advent to Advent. Mrs. Mueller comes from Germany and it is hence not surprising that a number of the practices that are outlined there seem a little strange to us when we first encounter them; but they are products of Catholic generations of living in a Catholic home environment such as we so woefully lack in the United States.

Monsignor Hillenbrand: I don't want to seem too forward, but I would like to make a remark about the emphasis of things. One of the things that I have gotten from Liturgical Week is the differentiation it makes between things which are primary and things which are secondary, and we ought to keep that in mind. I can try to illustrate that with my own parish school.

We are passing through the season of Advent now, and the Sisters in my school had all the Christmas decorations up when the first Sunday of Advent came upon us. I went through the school and saw Santa Claus and Christmas trees and Christmas decorations — representing a complete de-emphasis all through Advent.

Last spring in the school I had the instruction of a Confirmation class two weeks away from Pentecost and one week away from the customary service of the Crowning of Our Lady. I was surprised to discover that the children didn't even know Pentecost was coming, but they were all excited about Our Blessed Lady's being crowned. When the day of crowning came around the little girl who was to do the crowning received more attention than our Blessed Lady. I am afraid Pentecost was rather lost in the shuffle.

Now here's what I want to submit to you Sisters. The Sacramentals always have their place, but it is a secondary place; and we ought not to become preoccupied with them to the point where we exclude the other more necessary things. Pius X has made this very clear, and so I think we should concentrate on the Mass and the Sacraments; and after that on the Sacramentals. Like everything in life, the things we are most intent upon are the things we emphasize. That means we must have a reorientation of our minds.

Active Chairman: Yes, we must put the important things first, and keep secondary things properly subordinate to them. Now, since there appear to be no more questions or comments, we shall close the meeting with a prayer led by our honorary chairman, Father Fox.

(*Prayer*)

(*The meeting was then recessed until 1:30 p.m. the same day.*)

Afternoon Session — December 12

The afternoon session was duly called to order by the Active Chairman, Rev. Ignatius Kelly, pastor of St. Louis Church, Toledo, Ohio.

ACTIVE CHAIRMAN: I will ask the Honorary Chairman at this time to open this afternoon's session with a prayer.

(*The opening prayer was said by the Very Rev. Joseph J. Boudreaux of New Orleans.*)

ACTIVE CHAIRMAN: The subject of this afternoon's meeting is the plain song of the Church, the ecclesiastical chant, as it is and has been exemplified in the liturgy of the Church. There have been some admirable definitions of the liturgy heard here from the opening meeting; but there is one, more on the order of a description, which I would like to supply as an opening note for this afternoon's program. It is the one quoted by Cardinal Schuster in the Preface of his great work *The Sacramentary*, which he takes from Dante's reference of the liturgy in the *Paradise Lost*, calling it "a sacred poem in which both heaven and earth have had a hand."

I think the liturgy, especially the plain song of the liturgy, exemplifies the part that the earth has had in its framing. Someone here has spoken about the sacred text of the liturgy as being inspired. Whether that is so or not with regard to the chant, may be a matter of some dispute. Certainly there is a great deal of difference of opinion about the chant. Some people who don't like it, regard it simply as a rather disagreeable form of noise. Others speak of it as the most beautiful musical form in all of the realm of music.

The history of the plain song of the Church is an interesting one. It has been treated, I am sure, many times before; but I feel confident that its historical treatment of this afternoon will be one which will appeal to and interest us all.

It is my very great pleasure at this time to introduce Sister M. Ethelreda, O.S.U., of Toledo, Ohio, whose subject is "The Ecclesiastical Chant in the Liturgy: an Historical Survey."

ECCLESIASTICAL CHANT IN THE LITURGY: AN HISTORICAL SURVEY

SISTER M. ETHELREDA, O.S.U.

IN THE brief space of this paper, we have been asked to give an historical survey of ecclesiastical chant in the liturgy. Since the time covered is nearly two thousand years, obviously only the most significant facts in the account can be presented.

Ecclesiastical music is a complementary part of the prayer-life of the Church, hence it must always be subordinate to the liturgy and,

likewise, to the ultimate end of that liturgy — the glory of God and the edification and sanctification of the faithful.[1] This twofold aim is the sole purpose of the liturgical chant of the Church — the chant which the Church has developed from the earliest times and has preserved through the ages.

Liturgy refers to worship, not primarily to dogma or doctrine. It may be defined as the exercise of public worship according to Church regulations. It comprises all those prayers, ceremonies, and functions prescribed by the Church for use in all services performed by an official minister in her name. It includes the celebration of the Mass, the administration of the sacraments and sacramentals, the recitation of the Divine Office, and all other functions such as processions and benedictions. It excludes devotions of a private nature.[2]

Liturgy is concerned with the worship which the whole human race is bound to give to God as members of the Mystical Body of Christ.

This prayer-life of the Church is the worship of the whole Christ — Head and members — and is closely connected with music. Down through the ages song and prayer have been intimately associated. Song is the universal medium through which the members of the Mystical Body united in prayer express their thoughts and sentiments to God as their common Father.[3]

In the past few centuries, this community spirit reached a low mark in the almost total loss of the spirit of brotherly love. Hatred and war on a global scale inevitably followed.

Ecclesiastical chant is prayer sung; the Church claims this chant as her own music. She has not done so with painting or architecture. She uses this most emotional of the arts to stimulate thought and arouse devotion and through beauty to lead her children to truth and goodness.

Ecclesiastical chant is music in the service of the liturgy. It is a great art deriving from the early ages of Christianity and has been used by the Church through the centuries as her official music. It is the purpose of this paper to present a brief sketch of the development of this liturgical chant. Authorities differ as to the divisions of this development. Let us here consider that the first phase extends from the year 33 up to about 600.

Ecclesiastical chant is as old as the Church itself. In his *Letter to the Ephesians* (v, 19), St. Paul writes: "Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."[4] And St. James advises: "Is anyone in good spirits? Let him sing a hymn." (v, 13.)[5]

Liturgical chant derives from two sources — the Hebrew, which influenced the text, and the Greek, whose modal system was basic in the adaptation of the Hebrew text.

Many of the chants and ceremonies which had been used in the

Mosaic ritual were taken over by the Christian Church. Later, the Apostles and the early Christians applied them to the liturgy — a fact which is attested in the writings of the Fathers. The general supposition is that in the development of the liturgy, especially that of the Divine Office which is founded upon the Jewish form of worship, the melodies were adopted from the synagogue. These Jewish psalm-tones were developed in accordance with the spirit of the liturgy.[6]

At the time of the coming of Christ, the Greeks were superior to the Romans in both intellectual development and the fine arts. Their science of music had reached a high degree of perfection. It was divided into three systems, the Enharmonic, the Chromatic, and the Diatonic. Because of its pure and natural tone relationship, the diatonic system known as the Grand Scale system was the only one suitable for the liturgical services of the Chruch. Of this music only a few fragments are extant.

Although the chant is based on Greek scales and modes, there is no evidence that the chant was originally pagan song taken over by the Church in the same way that pagan temples were adapted to Christian usage. In developing a liturgy the Church evolved a chant of her own and there is sufficient evidence that the oldest melodies were the creation of early Christianity. This chant was essentially prayer sung in unison with the sole purpose of illuminating the liturgy. It was chanted so that the early Christians might take an active part in that liturgy.

In his *Story of Music*, Paul Bekker affirms that the music of the world for the first thousand years of the Christian era was the music of the Catholic Church. Moreover, it was a universal music founded upon the language of the Church which was then the sole language of culture.[7] All races and peoples of those early centuries were members of one large family — that of the Mystical Body.

Musical instruments were excluded from this early music because of their association with pagan rites. There were two forms of singing, the responsorial and the antiphonal. The responsorial consisted of a solo with a choral refrain; the solo, however, did not represent an individual voice as in modern music but the voice of the congregation whose mind and heart beat in unison in the Mystical Body of Christ. The antiphonal was rendered by alternating choirs.[8] For a long time, the responsorial was the only form in use in Rome even after the Church of the West had adopted the antiphonal. "Even after the antiphony of Syria had spread by the way of Antioch, Constantinople, Milan, Carthage, and Hippo, through the entire Western world, the capital of Christendom remained among the last to accept it."[9]

Of the makers of this early chant, there is very little knowledge at hand. A few names mentioned by the early Fathers of the Church

include St. Hilary, St. Clement of Alexandria, St. Augustine, and St. Ambrose.

Because of the embryonic stage of music notation as well as the need of secrecy during the persecutions, most of the chant was not written down. The important fact is that it was passed on in its pure form, a form which always moved the faithful to prayer.

With the persecutions at an end, the liturgy began to develop more freely in the fourth and fifth centuries. Constantine placed emphasis upon the unity of organization and the uniformity of liturgy. Magnificent churches were erected and the whole ritual was elaborated befitting the new status of Christianity. About 380, the many melodies originating in the East were transferred to Milan where St. Ambrose was bishop. The account of this is dramatically related by St. Augustine in his *Confessions*.[10]

Popes and bishops began to foster ecclesiastical music; this fact led to new modes in music and to new methods in chanting. To take care of this need, Pope Celestine I established the first *Schola Cantorum* at Rome early in the fifth century. Ecclesiastical chant had now reached an important and permanent place in the liturgy. Many new melodies were composed with the authors always aiming to preserve the dignity, solemnity, and beauty of the old. Nevertheless, abuses crept in. A strong hand was needed to organize, unify, and collect the numerous melodies of the Chant. This strong hand was given to the Church in the sixth century in the person of St. Gregory the Great, whose reforms inaugurate the second period in the development of the chant from about 600 to 1300.

In this second period which extends from the seventh to the fourteenth century, plain chant reached the zenith of its glory.

A wealth of moving melodies had been developed during the first six centuries. The Church under the direction of St. Gregory the Great, the first Pope chosen from the Benedictine Order, now took over the direction and purification of the liturgy, including the chant. A strictly vocal music evolved, unhampered by instruments or Greek rhythm. The melody now became the more important part.

The constantly growing collection of liturgical melodies was in great need of pruning and revision. This task, difficult and vast though it was, St. Gregory assumed, and he accomplished for the Church the musical reform which since that time bears his name. Bekker speaks of his work as an achievement of the first rank not only in music but in general culture.[11] St. Gregory's work was principally the collecting and editing of the existing melodies, and his *Antiphonarius Cento* gave a distinct uniform stamp to these various chants.[12]

Once organized, this wealth of magnificent liturgical chant was diffused through the whole of Christendom. Missionaries, crossing the frontiers of Christian civilization, carried it with them in its

traditional purity to the barbarian hordes. "Every monastery founded in the savage forests of Germany, Gaul, or Britain, became at once a singing school; and day and night the holy strains went up in unison with the melodies of the far-distant sacred city."[13] In this way, the chant became universal.

That the Church and the state worked together in furthering the cause is proved by the fact that King Pepin secured from Pope Paul I for his singing school, the loan of a cantor trained in Rome, and that Charlemagne enforced rigid laws throughout his Empire concerning the rendering of the Chant.[14]

Many singing schools were established, the most famous of which was that of St. Gall in Switzerland and that at Metz in France. It is noteworthy that in these two schools the greatest importance was attached to the mode of rendition. Among the names memorable during this period of perfection are Alcuin, noted for the earliest references to the eight modes; Balbulus, renowned for development of Sequences; Hucbald, the inventor of the organum; Odo of Cluny, who named and characterized the modes; and the most important of them all Guido d'Arezzo, who developed the four-lined staff and solmization.

When the chant melodies were not so numerous, they were easily memorized. As Christian hymnody developed with the expansion of the liturgy, a means of recording the melodies became necessary. Guido's four-lined staff answered the purpose, as it sufficed for the range of Gregorian melody. His influence was very great and the impetus he gave to music lasted throughout the Middle Ages.

The great collection of ecclesiastical chant falls into two main divisions—Mass compositions, numbering about 630; and the music of the Divine Office, consisting of 2000 Antiphons and 800 Greater Responds.[15] Though composition continued, the number of new chants after the time of St. Gregory is not considerable. The spirit of the early chant was kept up until 950. This period was the Golden Age of the chant and the liturgy. The whole of Christendom worked and prayed together as one, all united in Christ's Mystical Body rendering to God the highest form of worship — sung prayer. The next two centuries were merely years of preservation and transition. With the spread of polyphonic music in the twelfth century, the monophonic chants of the Church began to fade away so that roughly speaking, we may mark here the beginning of a third period extending from 1300 to 1600.

As stated before, Gregorian chant was the foundation of all music after the sixth century. Yet there have been important turning-points in Church Music from the time of St. Gregory to the modern era.

The two great collections of the melodies of the Mass and the Breviary suffered much at the hands of musicians of the Renaissance.

This period with its emphasis on the New Learning together with the great geographical discoveries and the invention of printing had its effect upon the music of the Church as it did upon painting and literature.[16] Changes had crept into the plain song of the Church because of transplanting it to other countries and exposing it to the influence of national characteristics. The chant now was treated with much freedom, especially in the matter of embellishments and ornate expansions. The poor rendition of the chant and the mutilation of the text had far-reaching effects. But it was polyphony that penetrated the great style of Gregorian chant and brought about its decline.

Polyphony, although beautiful music, was directly opposed to unison — sole music of a thousand years. Organum or diaphony was the initial step in the development of this many-voiced music. Contrary motion of voices soon followed which led to measured music. Up to this time only two of the elements of music were present, melody and rhythm. With the appearance of harmony, chant starts on its downward trend. It is not known just when this began but in all probability as early as the ninth and tenth centuries when counterpoint first enriched melodic progression.

While harmony enriched the art of music, it was not at all essential to plain song. When the *cantus firmus* in chant melody was used as a basis upon which to erect new creations, the downfall of the art-music of the Church was imminent. Polyphonic music became measured music and gradually usurped the place of the unison chant of the Church.

That this early polyphonic music of the thirteenth and fourteenth centuries did not receive papal approbation is evident from a Canon of Pope John XXII in 1324. In this Constitution, the Pope condemns all those abuses which had brought into disrepute the basic melodies of the Antiphonal and Gradual, thereby affirming that the structure was such that this music was not a complementary part of the liturgy. The same Pope followed the decree with a threat of suspension from office in case the abuses should continue. He adds, however, that polyphonic music in which the melody and text remain intact is not forbidden for occasional use.[17] It would seem, then, that it was the abuse of polyphonic devices in the chant which the Church censured rather than the use of polyphony itself. At any rate, polyphonic music continued to gain prominence over both the chant and pure vocal counterpoint and by the close of the sixteenth century had reached a high degree of development. Among contributors to this art are Dufay, Okeghem, Arcadelt, Willaert, Lassus, des Pres, and finally the illustrious Palestrina, who brought the new art to its climax.

In his beautiful creations of polyphonic church music, Palestrina drew from the ancient liturgical chant the inspiration for the spirit-

ual style of his compositions. His music is definitely modal. He had been attracted by the spirit of the liturgy which made him the greatest composer of liturgical music of all times.[18] He was never touched by the secular influence so prevalent in the fifteenth and sixteenth centuries and his reforms in church music actually antedate by some years those of the Church authorities.[19]

These liturgical reforms came when the Council of Trent issued its epoch-making decrees of the counter-Reformation. This decree included four rules concerning church music, the content of which indicates the type of abuse then prevalent. Of these, the most important applied to the use of secular themes and to the mutilation of the text.[20] Such abuses were opposed to the aesthetic taste and deep piety of Palestrina. From his time, the classic polyphony of the Roman school, of which he is the supreme model, has been found "worthy of a place side by side with Gregorian chant in the solemn functions of the Church."[21]

Pius V had revised the Roman Breviary and Missal. In a brief, dated October 1577, Pope Gregory XIII commissioned Palestrina to prepare a new version of the Gregorian chant to meet the needs of the revision of the preceding Pope. Palestrina's part in this work, completed after his death and published as the Medicean Gradual, has long been a disputed question.[22] The attempts at reform in church music in the period just passed, while not very successful, were an initial effort to restore the chant to its original purity and to authenticate the use of polyphonic music in the liturgy. But church music was doomed to a still greater decline and here begins our fourth period — 1600 to 1850.

In the seventeenth century, both the chant and polyphony were almost extinguished by the rise of the opera. The spirit of individualism, deeply rooted in the Renaissance and the Protestant Reformation, was favorable to the development of the opera. This individualism affected both the doctrine and the morals of the Church; little wonder then that it influenced her worship as well in its audible expression, the music of the liturgy.[23] The seventeenth century is a witness of the general decline of the true liturgical spirit. It is the century of the opera and the oratorio, the century of transition from medieval to modern church music, a century that witnessed a change in everything, and this change had disastrous effects upon church music.

To be specific, it was the popularity of the solo which caused both chant and polyphony to be scorned. Song became a mere display of vocal skill, and composers of church music fell victim to this new infatuation. Church music became secularized and the music of the Mass became the music of a concert. Instead of being simply members of the congregation united in singing their prayers to God, soloists were professional performers parading their talents.[24] Furthermore,

early in the seventeenth century, instrumental music began its development. Previous to this time both chant and polyphony were unaccompanied song; in this new phase both have accompaniment, another opportunity for abuse in church music.[25]

Throughout the sixteenth century, Gregorian chant, although a submerged art, was still an integral part of the liturgy. From now on, the attention of the worshipers is directed away from the sacred text of the liturgy and toward operatic scores together with their orchestral accompaniment. The decadence came slowly but by the eighteenth century, the inoculation was so complete that such great composers as Bach, Haydn, and Mozart, knew nothing of the true Gregorian.

The papal documents issued irregularly between 1600 and 1860 show to what depths church music had fallen. Pope Alexander VII in 1657 sought to abolish musical compositions which were indecorous, a scandal to the faithful, which impeded devotion and prevented the uplifting of the heart to things divine. His document also states that Rectors of churches employ as choirmasters only those who will conform by oath. Pope Benedict XIV in 1744 decreed that music be composed in a style which differs from that of the theatre.[26] In the Instructions for Directors of Music in 1856, Cardinal Pitra, Vicar of Rome, forbade the use of themes which suggest the opera and added that fines be imposed on offending rectors, organists, and choirmasters.[27] In a decree published by the Sacred Congregation of Rites in 1884, Pope Leo XIII prohibited the use of certain instruments such as drums, cymbals, bagpipes, and piano; he also legislated regarding the text and its rendition.[28] From all this it is apparent that attempts at reform were made but without avail.

One of these well-meant attempts was the publication in 1615 of the Medicean *Gradual* by Raimonde. This work had been hastily prepared by two so-called musicians, Anerio and Suriano, as a revision of the choral books necessitated by the new edition of the Breviary and Missal. This *Gradual* contained numerous errors. It was used in very few places, however, outside of Italy until in 1848 when it was reprinted at Ratisbon. As late as the last century, the Sacred Congregation of Rites, believing it to be authentic, had it republished as an official chant book and it was in use from 1870 to 1904, in other words up to the reign of Pius X.[29] It is these eventful years that constitute the fifth and last period in the history of the chant to be considered in this paper.

By the middle of the nineteenth century, the Church had deviated far from the original plain song of her early liturgical music. Individualism and nationalism were everywhere rampant. All emphasis was placed upon private and personal enterprise — always a seeking of self.[30] The time had come for a return to the community spirit of the early Christians. The honor of this restoration belongs chiefly to the long and untiring efforts of the Benedictine Monks of Solesmes.

To Dom Prosper Gueranger, the first abbot of Solesmes, is largely due the restoration of the Roman liturgy to his native France and to him and his Order must be given the credit for the return of Gregorian chant in its original form throughout the world.

Desirous of using only the authentic chant in his monastery, Dom Gueranger was at great loss to know which chant was authentic. He commissioned Dom Jausions, a member of his community, to prepare reliable chant books for use in the monastic choir. Later, Dom Pothier assisted in the work and became the prime mover in seeking a return to the traditional plain chant so long fallen into disuse.

The monks of St. Benedict, whose chief work is the singing of the Divine praises, travelled throughout Europe, visiting libraries and monasteries, and copying the ancient manuscripts in search of those which had preserved the Gregorian melodies in their pure form. This exacting and tedious work continued over a period of twenty-five years, so it was not until the early eighties that the *Les Melodies Gregoriennes* and the *Liber Gradualis* appeared with an episcopal approbation.[31]

Defenders of other versions attacked the restored chants of Solesmes. This attack led to the founding of a school of critical research by Dom Mocquereau, distinguished scholar and musician of Solesmes. The method which he used in arriving at the authentic Gregorian text is very similar to that used by present day scholars in making a critical text of the ancient classics of Rome or of the works of the early Fathers and Doctors of the Church.

A valuable outcome of these scholarly studies is Dom Mocquereau's monumental *Paleographie Musicale*. This periodical contained photographs of 365 manuscripts from important libraries of Europe. By comparing and analyzing these photographs it was possible to trace the history of a melody, a neum, or even a note with scientific accuracy. After a long period of scientific research, Dom Mocquereau published his *Le Nombre Musical Gregorien* which is and perhaps always will remain the Summa on Gregorian Chant.[32]

Full recognition was given to the monks of Solesmes by Pius X when he acknowledged the Solesmes version as the authoritative version of the chant. This he did in April 1904, when he appointed a commission to prepare a new official edition of the Chant and entrusted the work "particularly to the monks of Solesmes." In the years following up to 1925, seven liturgical books were issued by the Vatican Press and pronounced binding throughout the Western Church.

The Benedictines had forerunners in this work of restoration both in Germany and in Italy. Those of Germany based their studies on the Medicean edition which contained numerous errors as remarked above.

The two greatest of the German agitators for the return of the true ideals were Dr. Karl Proske, the founder of a school of Music

at Ratisbon, where the Medicean edition had been reprinted and declared official by Pope Pius IX. Dr. Franz Witt, who in 1870 founded the famous Caecelian Verein, had this edition widely distributed throughout the Caecilian Societies.[33]

Their work, however, laid the foundation for the authentic plain song. In Italy, Father De Santi, S.J., for a number of years defended the Medicean edition by writing and publishing forceful articles. He established in Rome a School of Sacred Music, which in 1914 was endowed as a Pontifical School. After using the Medicean books for years, he became convinced of the authenticity of the Solesmes chant. In spite of tremendous opposition, he discarded the Medicean books, adopted those of Solesmes and was the first in Rome to sing the restored Gregorian melodies in their original purity.[34]

Pius X, who had chosen as his motto "To restore all things in Christ," issued the *Motu Proprio on Church Music*, the encyclical which provided a complete statement on the nature, aims, and purpose of church music.[35] The traditional chant was officially restored in St. Peter's in April 1904, during the celebration of the thirteenth centenary of St. Gregory.

The Church has collected her ecclesiastical chant from antiquity — from the Hellenic world of Greece and the Hebraic world of Palestine. She has regulated, handed down, and preserved it during long centuries.

It indeed occupies an important place in the history of arts and letters; but its role in the development of Christian piety is still more important, for it is the active participation in the holy mysteries and the sung prayer of the Church which is the "indispensable source of the true Christian spirit."

In our time there is a need of return to the spirit of the chant as revealed in its history and tradition. This should result in a richer, fuller spiritual life — a spiritual life in which there is an ever-growing realization of the sovereignty of God and the brotherhood of man. The goal of peace and reconstruction feverishly sought today throughout the world will come only when each member of the Mystical Body of Christ makes his contribution through fitting corporate worship to that tranquillity of order which is peace.

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Active Chairman: Sister Ethelreda has read us a very learned paper and one which represents a great deal of research. I know Sister Ethelreda very well, and I am sure that she is anxious to have her paper questioned or discussed, particularly by her Sisters in religion. Perhaps the Sisters have been somewhat timid about the discussions so far because most of the papers have been presented by priests, but I saw some of the Sisters here taking notes, and I know some of them are very learned so I hope they will feel perfectly free to come to the microphone and discuss the paper for two minutes. Of course, the discussion is open to priests and to the girls and boys who are here this afternoon. Who will be the first to come to the microphone now? Has anyone a question for Sister Ethelreda?

Dom Raymond Egler, O.S.B. (*St. Benedict, Louisiana*): Sister mentioned in her paper, antiphonal and responsorial psalmody. I just wonder whether she could clear up a certain passage in the *Rule of St. Benedict* (c. 17), which says that if the community be small, then the liturgical song should be sung straight forward without antiphons; and I wonder whether Sister Ethelreda could tell us why a small community cannot sing thus as well as a large community.

Active Chairman: Sister Ethelreda, do you wish to attempt to answer that question?

Sister Ethelreda: I am afraid not. I think there are many in the audience who sing the Divine Office that are more competent to answer than I would be. We do not chant the Divine Office. We chant the *Little Office of the Blessed Virgin.*

ABBOT COLUMBAN: I would just like to remark that this question has never been cleared up that I know of.

ACTIVE CHAIRMAN: That seems to be a very interesting question. Perhaps some learned member of the Conference will write a paper about it for a later meeting. Are there any other questions or discussion?

FATHER LAUKEMPER (*Chicago*): Let us keep to the subject under discussion, which is that of the restoration of the chant. We have heard a fine paper describing its development and decline; and we have been shown very clearly the need of getting back to the chant, and making it the basis of all our singing in the Church. The question that I would like to propose now is this: what proportion should be observed between the use of plain chant, and polyphony, or modern music, in the Church? My own opinion is that, from a practical point of view, by far the greater share should be plain chant. Now, unfortunately, the ears of the present generation are so attuned to modern music that plain chant sounds strange and very foreign; but it is an influence that should be overcome, which the chant is calculated to do, although this may take a long time. Until the ears of our generation have become attuned again and become more accustomed to the music of the Church, we must be resigned to making very slow headway. We are still "voices crying in the wilderness," but I don't think that should discourage our continued efforts to follow the mind of the Church in the matter.

ACTIVE CHAIRMAN: No doubt the point just made will receive further elaboration in the next paper.

DOM LEO RULDOFF, O.S.B.: Perhaps Sister Ethelreda can answer a question which has always bothered me quite a bit, and that is how much the rhythmic signs which we have in the Solesmes edition of the Gregorian Chant — dots, lines and so on — are based on objective scientific research, and how far on subjective interpretation of the respective melodies.

SISTER ETHELREDA: The Solesmes researches led back chiefly to the two schools at St. Gall and Metz, and the results, in the form of the Vatican edition edited by the Solesmes monks, are definitely traceable to those two schools. I don't know just to what extent it is subjective or objective.

ABBOT COLUMBAN: It is my considered opinion, based on study and personal contact with the monks of Solesmes, that their work (the rhythmic signs) is substantially objective — that is — they conscientiously put down what to the best of their knowledge and belief was the practice in vogue at the ancient centers of chant rendition and composition. But I do recall, on the other hand, having been told by the master of the chant at Solesmes, Dom Gajard, that in some cases where the original manuscripts were obscure, they did give them some interpretation in minor details, which no doubt might be called subjective. He also told me that a certain amount of latitude in interpreting some of the finer points of rhythm and tone shading is conceded to the individual choir-director, who may find that a slight variation is better for the particular circumstances of his group. In this case he should not hesitate to depart from the meticulous small markings, while preserving fidelity to the rhythmic signs as a whole.

Active Chairman: That is surely a very clear answer to the question. Now if there is no more matter for discussion, we shall proceed to our second paper. It is going to be a practical one, showing how ecclesiastical chant is actually being used here and how, in the flourishing Archdiocese of Dubuque, in the state of Iowa, where much of the credit for the good work now being done is due to the speaker we are about to hear, the Reverend Emmet Kelly, head of the Institute of Music at Loras College in Dubuque. His paper has the very timely title: "The Ecclesiastical Chant in Our Worship Today."

ECCLESIASTICAL MUSIC TODAY (GREGORIAN)

Reverend Emmet Kelly

Those of us who heard Mother Georgia Stevens last year at the Liturgical Week in New York, or who read her stimulating discourse on "Liturgical Chant — Its Value in Worship and in Instruction" in the *Proceedings*, will never forget her closing words, which, born out of years of valuable experience, expressed something definite by way of positive aim: "Perhaps we have been waiting for the children taught in the parish schools to form the congregation, but they are spread too thin; instruction is not sufficiently widespread for every parish school does not teach Gregorian chant. We must attack the congregation directly."

We must attack the congregation directly. Perfectly spoken, those words! This expression, strangely enough, has been one of my own pet brain-children for a long time. In fact, back in 1938 in our Dubuque archdiocese, we had this very idea in mind when we bravely started out on a what seemed then to be an almost too-ambitious musical-project. Father Edward Fitzgerald, our college registrar, Dr. William Schulte, head of our Latin department and a competent organist, and myself, organized what we called the Loras Institute of Liturgical Music for Choir Directors. It is a real happiness for me to be able to come to New Orleans at this time and bring to this group an account of a success met by music-minded people in the motivating aim of its project. We made an attack upon the congregation directly. We gathered together men and women, priests and nuns, all interested in better church music, from our own archdiocese and from the three neighboring dioceses of Davenport, Sioux City and Des Moines, and neighboring states of Wisconsin, Illinois, Minnesota, Missouri and Nebraska. We also interested ourselves in the students of our grades, high schools and colleges. We tried to "sell" all these students on the idea of correct church music. I say that we

have met with success in this endeavor; but we are not yet satisfied with that success. We do not believe that a program of this sort can reach its zenith, attain its full and rounded-out perfection, in a brief period of seven years. But our story is one of progress, and each year has been a milestone in optimism for us. We are still progressing, and we intend to keep on in that direction until we can safely say: "Look, see that congregation participating in the liturgy; note how well they sing, observe how wonderfully they participate in the Church's best prayer, the Mass." And how many such as these, throughout our dioceses! They need no longer be attacked. The first rallies, begun in 1938, have taken effect. Now all we need do is to work with them, encourage them, "carry on!"

The purpose of this paper is to give "a play-by-play" report on how we prepared for our attack, what our method of attack was, and finally, the attack itself, and how it has progressed up to now. These four steps will be seen in the year by year description of our Loras Institute of Liturgical Music which follows.

Our first Institute, held at Loras College in Dubuque, (these are our official headquarters), stressed two things — Gregorian chant and part music. We started out each day of our week with a High Mass, sung by all those enrolled in the school. Each student had to play or conduct some part of the Common or Proper of the Mass no matter what his or her abilities were. Classes and round table discussions filled our day's work to capacity. Dr. Schulte and I conducted the procedure. (And it might be well to state here, that we kept an eye on the *practical*, because we wanted our students to take home with them things they could use, apply, benefit from; there was no room in our schedule for the overly-theoretical, the ambiguously scholarly; or simply, the impractical.) This was the first time these lay-organists had any contact with correct church music. We did not scorn or condemn Masses or hymns that they had been using. We merely worked from the idea of comparing the music they knew, with the music they did not know, *i.e.* their respective fitness and value. It was gratifying to watch them during the week, as they made new friends, talk over among themselves informally and frankly their vari-formed choir problems; such as how to create choral interest, what to do with soloists, how to balance a chorus, and even what to sing. There was one common interest which knit them closely together: good church music in their home parishes. (And, it should be inserted here, they were cautioned to go slowly in their choir reforms.) At the close of the week there was a determination on the part of all to start seriously on the gradual attainment of that interest.

The second year we intensified the Gregorian by having Dom Gregory Huegle of the Benedictine Order lecture and demonstrate the depth, meaning and beauty of the chant and its texts. I was re-

viewing fundamentals of melody and rhythms of chant used in the Common of the Mass, at Benediction, weddings, Confirmation services, and Forty Hours' Devotion. Fundamentals are important and so my work was to serve as a complement to that which Dom Gregory was doing — and he was at the heart of things. Our approach was met with enthusiasm, and the students carried away much more of the significance of the liturgy this time.

We decided for our third year to emphasize part music. We introduced a lay organist, composer and director, J. Alfred Scheil, a specialist, who electrified our students with beautiful part Masses and motets which could be used at practically all liturgical functions. Again, to maintain a firm foundation, Dr. Schulte and I kept working away at fundamentals in Latin, at Gregorian melodies, and their effectiveness in part music. These first three years, as we look back, made a fairly comprehensive unit, having covered a practical and worked-out program of Gregorian and part music, which was meeting with spirited response.

In our fourth year we concerned ourselves with the organ. For this we procured one of Chicago's most distinguished teachers — Frank Van Duesen. Dr. Van Duesen lectured on the history of the organ, the various organs for church, theatre, concert and radio. He opened up for his students the vast storehouse of organ repertoire and taught in great detail the use of organ stops. At the close of the fourth year we felt that we had the leaders well indoctrinated in the church's music. We were now ready to plunge into the motivating spirit behind it all, really to plunge intensively into it. Church music taught without the liturgy is dead.

Our fifth year, then, was centered around the liturgy itself. Father Phillip Weller, a recognized scholar in the liturgy, and a successful pastor in a small town in Wisconsin, lectured and demonstrated the dialog Mass, the *Missa Recitata*, the sung Mass and the liturgical aspects of the Sacraments. Bringing out the colorful and significant drama of the church's liturgy, our leaders were able to see more clearly the reasons for their participation, through singing and prayer, in the basic spiritual activities of wise Mother Church. Fundamentals still had to be looked after, and so I kept drilling away on essentials of church music, on modes, rhythms and conducting. Our leaders went back to their convents and parishes more convinced, and more enthused, too.

We might stop briefly at this point to insert a parenthesis. I mentioned at the outset of this paper that we were not neglecting our schools and colleges. In 1938 Father Byron Nail of Dowling College, Des Moines; Father Cletus Madsen of St. Ambrose College, Davenport; Father Francis Friedl of Sioux City and I, organized a Catholic College Music Festival. From 1938 to 1942, when transportation conditions were still favorable, some 350 to 400 college boys and girls

from the college glee clubs and choirs assembled in designated cities for a day of song. Our day always opened with a pontifical Gregorian Mass (which changed every year); all present participated in the singing of the Mass. The afternoons were given over to clinics and rehearsals, and the evening was devoted to a joint concert. Each unit had an alloted number of minutes to perform, time being taken up with both secular and sacred music. At the end, all organizations were massed together to render three numbers — a Gregorian one, a magnificent sacred selection for four and eight mixed voices, and a grandiose secular arrangement for mixed chorus and orchestra. Never forgetting for a moment the importance of the social (for liturgy is primarily social!), the remainder of the evening was spent in dancing, dining and chatting. We are meeting again on the first Monday of May in 1946. Our program is already outlined for the Mass, clinic, and evening concert. You might be interested in our Mass program for this year. We are preparing *Kyrie* No. 1, the Ambrosian *Gloria*, *Credo* No. 2, *Sanctus*, *Benedictus*, and *Agnus Dei* No. 1.

In 1942, when the organization of National Catholic Music Educators came into existence, Iowa turned out to be a very active unit. Since then, in eight of our largest cities, we have been holding festivals every year where from 500 to 2000 grade-school, high-school and college boys and girls are singing a Gregorian Mass. I can assure you, without any fear of contradiction, that some 7000 Catholic school children participated in a Congregational Sung Mass last year in our state of Iowa. The goal of the National Catholic Music Educators, naturally, is the Altar. In 1946 they will meet in Cleveland, Ohio, and on Laetare Sunday, I am to have the honor of conducting an all-Gregorian Pontifical Mass to be sung and participated in by some thousand Catholic teachers. The Common of the Mass will be XVII and Credo IV.

With this experience of school music festivals, we of Loras Institute realized the need of putting stress for our sixth year upon the human voice. Our guest teacher was Dr. Harry Seitz, President of N.C.M.E. and nationally accepted authority on voice-training. This tended to intensify and unify voice-training in our schools and churches. Our people became so enthused that they requested Dr. Seitz's return. He did return, and for the next two years, 1944-1945, we continued this important phase of our program. In 1944 we lengthened the period of our Institute from one to two weeks. And in 1945 we added a very necessary teacher to our staff — this time another Benedictine, Dom Lucien Duesing of St. Meinrad's Abbey; he taught Gregorian accompaniment and the liturgy. As you know, Gregorian accompaniment has in general, become almost a lost art. But we now have a capable and representative nun in each of our Mother-houses who can train others in this art. Oh yes, lest I forget, during these years — I am still teaching fundamentals to old and

new students. They demand it. We now have our schedule set up for 1946. The Loras Institute will be held from August 5 to August 10. Dr. Seitz will return for the third consecutive year to teach voice; Dr. William Schulte will lecture on Latin and the liturgy; and I shall continue on the Gregorian chant. The teachers do not ask for part music any more, which indicates their desire for Gregorian chant only.

"We must attack the congregation directly." That was our theme-song in 1938. That is our theme-song in 1945. Seven years of experience in teaching the Church's rich music and even richer liturgy to our congregations and their leaders — teachers, organists, pastors and their assistants — have taught us much too; and we can say with safety that our attack, as an attack only, has met with victorious results — not complete victory, mind you, but victorious results. Now we must go on, still attacking, still battling. The main opposition has been broken down, and our opponents in great part can see what we are after, so our job should not be too difficult from here on.

We need more pastors now to see our progress. We have had the blessings of bishops and archbishops on our activities. We have witnessed the high enthusiasm of teachers and leaders. The laity is starving and ready for the liturgy. Pastors who work at it are receiving untold blessings and results. Pastors need not be musical; in fact, according to one successful pastor this is in most cases a hindrance. Musicians are too critical. Participation is what is needed. Men returning from the armed forces and Chaplains who have had wide contacts in every phase of Catholic education among the armed forces, recommend and encourage the *Missa Recitata* and the sung Mass because of their experiences with Mass servers and choirs. The harvest is ripe today for carrying out the order of Pius X. Now we want and need the backing of more of our pastors. Our young priests are sold on the project; but we want the older priests too. We are confident of seeing the day when we can relax and watch our work bear fruit; this will take time — how long, only the provident Mind of God knows.

The Church with her wondrous liturgy is the answer to man's cry for peace, "restore all things in Christ." The Church and her well-outlined liturgical program, is the home of peace. The altar, specifically, is where that Peace lives, for it is the throne of Christ, the Prince of Peace and reconstruction.

Those two favorite American lyricists, Frank Mandel and Oscar Hammerstein II, have expressed in rhythmic language what keeps singing through my mind as I now close this subject of promoting the Church's music today:

> Give me some men who are stout-hearted men who will fight for the right they adore.

Start me with ten, who are stout-hearted men and soon I'll give you
ten thousand more,
Oh! Shoulder to shoulder and bolder and bolder they grow as they go
to the fore!
Then — There's nothing in the world can halt or mar a plan
When stout-hearted men can stick together man to man!

ACTIVE CHAIRMAN: Thank you, Father Kelly, for your description of the work you have accomplished in your own Archdiocese and the surrounding territory. Surely this is a practical paper which should stimulate helpful discussion. Who will be first?

FATHER RUGGLE: I am one of the unmusical pastors, and am glad Father Kelly made that particular point in his paper because I have felt very strongly along this line for many years, having so often heard the excuse by pastors for doing nothing about the chant: "I don't know anything about music." Well, one doesn't have to be a musician to read the *Motu Proprio* of Pius X; he has only to be intelligent. You only have to read it, in the very useful translation published by the Conception Abbey press, to know that there is no earthly excuse (in the mind of the Holy See), for a pastor not attempting to control the kind of music his choir uses. The pastor who takes the trouble to read this can hardly escape the logic of Pius X's characterization of what constitutes true music; nor, if he reflects only a little, can he fail to hear his conscience telling him that it is his job to see that his choir and choir director are guided along proper lines; and he doesn't need to go into the class-room or rehearsal-room either, to assume this proper pastoral leadership.

REV. JOSEPH H. HUELS (*Chaplain, U.S.N.*): I am from the Archdiocese of St. Louis, now working across the river from here with the Navy. I would just like to back Father Kelly's remark about the chaplains, from my own personal experience with the men in the armed forces. My biggest thrill in working with them towards a better appreciation of the liturgy was received last Easter when we sang the High Mass congregationally. Our preparations consisted in training a nucleus of ten men — chosen only because they knew Latin (they had been altar-boys), and using Monsignor Hellriegel's little booklet which contains a very simple chant built on the Gregorian method. I trained those ten men myself (although I am no musician), helped by a young man who could play the organ — he was a pianist, not really an organist — and after a few rehearsals with these ten men, Easter was at hand and we had no more time. I put the booklets in the hands of the two hundred fifty men at Easter Mass, and placed my ten men in front and said, "These people will sing; you follow them. Just go up when the notes go up and down when the notes go down." And it was thrilling to hear them sing. They came through beautifully. We had it again at Pentecost; and we also have our *Missa Recitata* daily. When I first arrived at this particular base, if I had a server in the morning for Mass, I was lucky; but now that we have

the *Missa Recitata* going we could have thirty or forty if we wanted; and some of these boys came too who had been flying until 2:00 A.M. One marine flyer told me (quite a prominent baseball figure in the big leagues, by the way): "Father, I have been going to Mass regularly in civilian life. How is it that I never knew what the Mass meant before?"

SISTER M. ANICETA (St. Francis College, *Fort Wayne, Indiana*): What are the regulations with regard to organ playing and the singing of hymns during a low Mass?

FATHER KELLY: There are no specific regulations, to my knowledge, covering that matter. Nor should there be, if every public low Mass were a *Missa Recitata*, which I strongly would approve of.

SISTER ANICETA: Do you mean there should be no singing at all, at a low Mass?

FATHER KELLY: I don't exactly say that, but what I am saying is this, Sister: the *Missa Recitata* represents an ideal of minimum "active participation" which we should all strive to attain. Now of course, before you attain that, and as long as there is no articulate participation at Mass at all by the congregation or community, there is nothing to prevent the playing of appropriate organ music or singing.

SISTER ANICETA: Should the hymns be in English or in Latin?

FATHER KELLY: In the case of the low Mass, either English or Latin.

SISTER ANICETA: Should the organ be silent, or may it be played very softly, during the *Preface* and the *Pater Noster*, at a High Mass?

FATHER KELLY: Strictly speaking, I think the organ should cease playing, but if necessary it may be played very softly, to give the celebrant helpful accompaniment. But this again is a matter of lesser consequence. In stressing what we might call the ideal in liturgical performance, as compared with what is being done short of that ideal, we should be charitable and tolerant where we find mere lack of knowledge but plenty of good will, while always keeping the ideal in mind and never ceasing to strive for its attainment. In other words, strive always for the goal of active participation in the *Missa Recitata* or the sung Mass; the former being only a stepping stone to the latter, not a substitute for it.

ABBOT COLUMBAN: Might I add something to this argument about music at low Mass. Some years ago I made quite a study of the Roman decrees that might be applicable, and the only thing I found was a regulation put out for the parishes of Rome itself, not for the Universal Church, forbidding organ music or hymns during those parts of the Mass where the priest at a High Mass would have the lead — *i.e.* during his recitation of the parts which he is to sing at High Mass. But let me repeat (I was misquoted in a previous Liturgical Week on this): that is not a decree for the whole Church, just a directive or precept for the churches in Rome. So to answer the ques-

tion as to what you could have in a low Mass in the line of singing, you can have anything you like, provided of course it is in keeping with the Sacred Action. There are no decrees about it as yet.

Rev. Henry A. Velte (*Milwaukee, Wisconsin*): Can we expect our people to do their best, and aim at the ideal right in the beginning? Let us rather start with more familiar things, as seems to have been done in Germany before the war. I have had some experience in ministering to German prisoners of war and perhaps some of you chaplains have too; and it is wonderful to note how actively they participate in a low Mass. They combine appropriate hymns with reciting the Mass parts, all in the vernacular, and in such a way that I would call it an ideal foundation for actually singing the Mass. They get accustomed not only to singing and praying aloud together, but they also do this in close union with the celebrant, which is most important.

Rev. Justin Mulcahy, C.P. (*Scranton, Pennsylvania*): May I add a word of confirmation to what Father Velte has just said about the German prisoners. I celebrated Mass for them several times, and was very much impressed with their congregational spirit and the admirable unison they achieved with their prayers and hymns. It was all most edifying. Although they may not have sung with much artistic perfection, there was a certain spontaneity in their worship of God which was most impressive; and I and several of the other Fathers who celebrated Mass there would often speak about it and ask ourselves where would you ever get a similar group of American men to show the same devotion, interest, and understanding, utterly devoid of human respect, at Holy Mass.

Rev. Lyle Newfield (Notre Dame Seminary, *New Orleans*): I would like to bring before you, as long as we are talking about getting people to sing the chant, the work that has been done recently here in New Orleans by the Rev. Robert J. Stahl of the Society of Mary. Many of you students could tell us about his labors among you; and all of us who heard you sing in the Cathedral this morning can testify to the soundness of his training. Unfortunately he cannot be here to share the joy of this Liturgical Week. Fortunately he has an able and devoted successor in Father Edward Kelly, S.M., our present choir director at Notre Dame Seminary, who is in charge of the musical program of this Liturgical Week. But I think it would be useful to recall Father Stahl's work here, since it closely approximates the program Father Emmet Kelly has described.

Mr. John Reynolds (Student at Notre Dame Seminary, *New Orleans*): I don't know if the question is appropriate or not, but as I look on the program for this Liturgical Week I see no paper that would explain what a *Missa Recitata* is. Yet Father has said that the *Missa Recitata* represents an ideal way to participate at holy Mass. May I therefore ask him two questions? First, just what is a *Missa Recitata;* second, is it considered to be liturgically correct or permissable by all authorities?

Father Emmet Kelly: As I understand it, the *Missa Recitata* is a Mass wherein the laity recite with the priest the prayers usually recited by the servers only, plus those parts which the choir would sing at a High Mass;

and they recite these parts aloud and in Latin. As to the young gentleman's second question, I know of nothing other than the Bishop's permission expressed or legitimately presumed, that is required to make the *Missa Recitata* liturgically correct. I would like to be enlightened on that.

Abbot Columban: Father Ellard has written a book fully covering this matter; so I suggest that the questioner obtain a copy and study it for himself. It is called *The Dialog Mass*, and is published by Macmillan & Co.

Mr. Jack Maher (Student, Loyola University of the South, *New Orleans, Louisiana*): Might I describe to you how much active participation in the Mass has meant to me? Not having been raised a Catholic, I don't know any Latin — didn't know any when I came into the Church — but was quite impressed when I was allowed while with the Army in England to participate as a choir member at Mass. We had quite a bit of practice in the singing, yet I didn't know what the words meant (except that I did know approximately where the parts came in their order in the Mass, so I had a slight idea what I was saying), but as far as knowing exactly what I was singing, I didn't know, but even not knowing, it had a tremendous effect on me. I felt that I was really a part of the Mass, as I am supposed to feel, as the Missal tells me I am supposed to feel, that I was offering myself up — and . . . I don't know . . . I just never felt that way any time before or since, that I was taking part so completely in the Mass.

I was also impressed greatly by the universality of the language that the Mass is said or sung in. We had to attend Mass at the Italian prisoners camp — our Chaplain was in charge of that camp — and we would all sing the Mass together quite often when there was time. If we were rushed, it was just a straight Mass. But I got a great deal out of it. I just felt then as if I knew what was going on and they knew what was going on.

You all have never been Protestants, I suppose, most of you. I know if I had still been a Protestant and was attending a Protestant church where some service had been going on in Italian or something, I wouldn't have had the slightest idea what was going on, and I wouldn't have felt a part of it, but because of this universal language of the Church, I was as much a part of the Church as the Italian prisoners and the Father who celebrated the Mass.

The thing that amazes me about the Catholics, though, is their patience. It seems to be generally agreed that when we do sing or recite the Mass together — at least judging from what so many have said here today — we do share more fully in the Mass, we are made to feel more closely united with it. Now, this being the case, why has it taken so long to reach a more general agreement on this matter? Why hasn't some great definite movement taken place, like the Seven Year Plan, to put it across? For instance, Father Kelly made some statement to the effect that the ideal would be for every congregation to sing the Mass. Immediately the thought came to me: if we must do that, let's have it now — let's start today.

I realize it does take time; and as evidence of the fact that patience is rewarded, we need but to look at our great Catholic Church of today. However, it seems to me that there is only one way to achieve this end, as Father Kelly said: attack the congregation — and the only way to do that is for the priest to tell them: "Well, now I am going to hand you a little part, and

this is what you sing. There are a few choir members here that know what it is. Sing with them. At first, you may have a little difficulty, but the choir will know what to sing, and you just follow the choir, and then you go along and just sing gradually, and it will come to you what it means and fit into place, but all the time you will be getting something out of it." That is the way it always strikes me.

Rev. P. L. Colgan, O.S.A. (*Grosse Pointe Park, Michigan*): I would like to make two statements. One is that in our great Archdiocese of Detroit there is functioning a school for chant, conducted under the auspices of the Archbishop and the seminary faculty. It is a complete course including Latin, Liturgy, Gregorian Chant, Piano, Music Appreciation; and through it I was able to engage a fine young musician who took this course for only one year, and is now able to direct our parish choir very well indeed. But the practical problem I have experienced in my own parish is, how to get the people to sing. Should we adopt some kind of a Seven Year Plan? We have a very fine set-up to begin with; but I am still looking for an answer to the question of just how you directly "attack your parish," to quote Father Kelly. I have tried, and I can't brag of my success.

Father Emmet Kelly: The best and shortest answer I can give, without repeating the contents of my paper, is in two words: HARD WORK. Ask any of the pastors — there are many of them throughout the country who have succeeded in getting their people to sing the Mass, and I am sure they will bear me out. For instance, last October I was asked to sing the parish Mass on Sunday when visiting a certain city, by the pastor who told me this was to be their first attempt. Well, the whole congregation sang. After the *Asperges*, they sang a hymn. That was the method used to get them waked up. When I began at the foot of the altar, they began to sing, and they sang the entire Mass. At the end we had the Exposition and Procession for Forty Hours; and the entire congregation sang the whole of the *Pange Lingua*, and the responses for the *Litany of the Saints*.

Thanksgiving Day I was in this parish to offer Mass at nine o'clock. The church was crowded. The entire Mass was again sung. There was about a five minute intermission between the end of the eight o'clock Mass and my going on the altar. Yet about fifty people stayed for my Mass, and every one of them was my altar boy. Then another young priest came in to offer Mass immediately afterwards. Fifteen or twenty people stayed for his Mass and it was also a *Missa Recitata*. In that particular parish it would scandalize the people if you said the parts hurriedly because they answered them. I spent the day with the Fathers there and had a conversation with the pastor which went something like this: "Father, how long ago did you start all this?" I asked. "Ten years ago, but after two years we gave it up," he replied. "What was the matter?" I asked. "We didn't make the right approach to the problem. We found it out afterwards: hard and patient *practice* for five years; and these are the results."

I said, "Father, if you were leaving the parish tomorrow and going to a smaller or larger one (and he's got what you call a smooth parish in this town, if you know what I mean), what would you do?"

And he said, "I would do the same identical things, in the identical same way, in any parish I would be sent to."

So that shows you what can be done with grinding and grinding over the words with the people and the different groups; but now, after five years of this sort of thing, those people in that parish *know the Mass*. If you go there to offer Mass everyone present, man, woman, or child, will answer you.

I could enumerate a number of similar instances throughout the Diocese of Dubuque, Davenport and Sioux City; for we have a very representative number of parishes where they have regularly recited and sung Mass; and the people are definitely sold on it. Everywhere that it has been done, great blessings seem to result, but hard work is at the back of it all, Father.

ACTIVE CHAIRMAN: Our discussion must be brought to a close now, as time is up. I am sure that we have learned a great deal from it. Now before Father Boudreaux closes with a prayer, Father Abbot Columban has a very important announcement to make.

FATHER ABBOT COLUMBAN: This announcement is relative to the singing of Compline. When we found out that the Sisters could not come for the evening sessions the motion was made and carried that we sing Compline now. However, since some may not be able to remain, we will say a short prayer in closing; after which those who would like to join in the singing of Compline may stay. It will only be ten or fifteen minutes, and we will sing it.

(*Thereupon, at 3:40* P.M., *the session was brought to a close with a prayer by the Honorary Chairman, and a large part of the group remained for the singing of Compline.*)

Evening Session — December 12

REV. MAURICE SCHEXNAYDER, Active Chairman (*Baton Rouge, Louisiana*): We shall begin this general meeting with a prayer by the Very Rev. Monsignor H. J. Jacobi of New Orleans, our Honorary Chairman.

(*Prayer*)

ACTIVE CHAIRMAN: We come this evening to that part of the liturgy which might be called its body, its external framework, as Father Stack told you yesterday morning. This framework includes of course, artistic adornment; and in this regard, we have been given very little in the way of official directive or legislation by the Church. Hence there is considerable latitude allowed us in this field of liturgy, no doubt wisely so, since the factor of human preference, taste, culture, enters so largely into consideration here. But at the same time, there are definite standards and principles on which we can rely in our attitudes towards art as Catholics. We have been somewhat backward in developing this phase of Catholic interest in America, but there are signs now of a definite awakening. Particularly comforting is it to see the attention being paid by many of our artists and craftsmen to the spirit and purposes of the liturgy.

But tonight we are to hear two papers on this general topic, the first devoted to art as such, and the second, to the special problem of a Catholic

culture. Surely we can anticipate a rich treat from them, and much practical inspiration.

Our first speaker, Mrs. Charles B. Perkins, a noted art critic and musician in her own right (and by the way she is also the mother of Mary Perkins Ryan, the gifted writer of those books familiar to most of us: *At Your Ease in the Catholic Church*, *Your Catholic Language*, and *Speaking of How to Pray*) who has come a long way to give us the benefit of her deep knowledge and experience. I present therefore to you now, Mrs. Charles B. Perkins of Boston, Massachusetts, who has entitled her subject: "The Perennial Art of the Liturgy."

THE PERENNIAL ART OF THE LITURGY

Mrs. Charles B. Perkins

My intention is to emphasize one constructive point of view which I have found essential in dealing with all problems of religious art. The coming of the peace will necessarily bring a revival in religious art, because many fettering conditions of the war years will be removed, and our pastors will have more time and money to spend on the construction and adornment of their churches, but the reconstruction of ideas and the discarding of certain attitudes of mind must come first.

After such papers given in past Liturgical Weeks by Rev. Joseph L. Lonergan in 1941 and Dom Dunstan Tucker, O.S.B., in 1942, on religious art, it is difficult for a laywoman to speak from the same platform. Maurice Lavanoux's paper of last year was from an expert. This paper can only attempt to bring in focus a practical approach to a contemporary problem.

The subject can be considered of major importance for two reasons. First — because of the psychological effect on each person of things habitually seen; second — because what is produced in the visual arts reflects more directly than do any of the related arts the symptons of the times. The many pictures exhibited in our cities by men in the services and painted all over the world, give us, with a dramatic power impossible to convey in words, historical material of the greatest value. The old Chinese proverb, "One picture is worth a thousand words," shows that the direct approach to the mind and the emotions by visual means is no new thing. This approach has been used as an educational tool with extraordinary results in teaching our soldiers and sailors. The older teaching by words is through accepted symbols but a visual language is as direct a conductor of ideas as may be found.

During the period between the world wars, the public in our country has been flooded with pictures, magazine illustrations, advertisements, the comics, and motion pictures. Soon television will enter the family to compete with the exciting radio story the multitudes of children hear before going to bed.

An experienced teacher of remedial English, after seeing the work of hundreds of soldiers and sailors, found that the constant poring over of the "funnies" and illustrated magazines, with the almost daily movie, had brought about a condition of mind in which many a young man finds it difficult to focus his attention on the symbols of the written word. Reading becomes a conscious effort, to be avoided when ever possible; — for information, as such, may be had painlessly through pictures. All these young people lack the sense of discovery and joyous adventure found by their forebears in books. If our children unconsciously are conditioned to admire the crude exaggerations of the "funnies" and the saccharine emptiness of the advertisements, how can these non-readers, the potential sculptors, painters, and craftsmen of the future, be filled with the sacred spirit of art in the service of Catholic worship? Do they even recognize a holy and reverent spirit in so-called devotional art? The answer to these questions will apply to both liturgical and devotional art, so it is for us to examine our contemporary product and determine the reasons, in looking at religious art, for encouraging one artist rather than another.

To appraise the resources of the visual arts for our purpose, and the extent of the creative spirit among us, we consider three evidences of contemporary conditions. The first has to do with current exhibitions of religious art held in various parts of the country, as reflecting first the age, and second the expression, of the individual artist. A visit to the gallery was often a painful experience. We found much experimentation with techniques and materials, and the imitation if not the servile copying of ages other than our own. We have in the United States the artistic resources of the world; and the varied nationalities indicated by the names in any catalogue testify to our inheritance. But what is the harvest from this rich soil? We find variety, but only in exaggerated and imitative expression; and seldom a trace of the spirit that gave vitality to the art of the great past, which we copy because we find it impossible to cope with the barren confusion of the present.

The second illustration is taken from the exhibitions and reproductions of triptychs in New York painted for the Catholic, Protestant, and Jewish chaplains in the armed forces, and sent to every part of the world. The aim of this undertaking was excellent; and well-known painters inspired by patriotic feeling whether they had religious convictions or not, hastened to give of their best. Out of the hundreds seen in the original and in reproductions, most conformed

to conventional religious themes; but in few could be found that evidence of the Holy Spirit which cannot be "faked" by the most skilful, and comes only from the understanding heart which, in the Scriptures, is usually directly associated with the mind.

A more hopeful condition exists in stained glass, from which the third illustration is taken. Two large chapels for a great naval air station near Jacksonville, Florida — one Catholic, one Protestant — are to be enriched with windows in which are fused successfully traditional symbols and present appearances. Another set of windows has just been completed for the non-sectarian chapel at the submarine base in New London. Both have been studied, and in the latter especially was found the relation of the contemporary to the traditional. There is no conflict between these elements; and in this case the same spirit of reverence unites and vivifies them both. As in medieval times, the figures of the "donor" in an altar piece only added, in the sincerity of their reverential attitudes, to the emotional significance of the whole; so the sailors in uniform do not interfere, nor do the insignia of officers and men in the borders of the glass. We have contemporary difficulties, however, in this regard; as, except for religious habits and working clothes which are always appropriate when suited to the job, we go about in clumsy, ugly garments that no change of fashion has so far improved. The "donors" in the older pictures wore clothes of great decorative value, and the painters used all their material to the advantage of the story they had to tell — the greatest story in the world of the life of Christ on earth.

We can conclude then, from examples such as these, that the lack was not in the strength of purpose in the would-be creators, but from a want of any conception of the virtues at the foundation of a spiritual ideal. The painters often put their faith in new arrangements and techniques; not realizing that, if the search for the spirit comes first, the externals will be added. This emphasis on fashions of the day makes it difficult for them to conceive a spirit of reverence in their own work, or to recognize it in the work of others. Accepted as symbols of better things, these productions may have done much good, and the money spent by the sponsors may thus have been justified; but as examples of religious art, with a few exceptions, the result was alarming in its evidence of spiritual impoverishment.

We need a revolution in thinking, feeling and looking; and this revolution can come from the cultivation of a lost virtue — the spirit of humility which includes reverence, and a sure faith that meditation and prayer should be first in the artist's mind before means of externalizing his vision are considered. In Fathers Vann's new book *The Heart of Man*, he emphasizes that which blinds many of our people to the recognition of these virtues when visually expressed. He writes "of wisdom and prudence which are the humility of the mind. . . . The artist will serve humanity best if what he makes is holy.

If you reverence men because you live with them in God, and know the presence of God within them — the sense of holiness will be in your vision and whatever you paint you will paint a holy picture." We cannot found a revolution on painters whose technique seems to obscure, rather than reveal, their spiritual qualities; although they are loyal sons of the church. The work of the French painter Roualt and that of Eric Gill, the Englishman, are examples of a personal means of expression getting in the way of our perception of their qualities. Many of us do not accept their idioms and some among us abhor them. Only study, and a gain in perception of the quality of their intention, can reveal their genius to many of us, because they lack universality — one attribute of perennial art.

Past revolutions in religious art prove to us that changes do not necessarily disturb the faith of the people but increase it. Cimabue and Giotto in the 13th and 14th centuries were great revolutionaries. They passed from a dying Byzantine traditional symbolism to a living art that became the foundation of all that followed in the Middle Ages.

A small picture by Giotto of the *Presentation of the Child Jesus in the Temple*, in the Gardner Museum in Boston, is an excellent example of the change from the stylized type of Byzantine art in decadence, to the more human and expressive statement of the traditional, in terms of the immediate world seen by the painter, and used as a medium to convey spiritual truths. The tender gesture of the child in the arms of the priest, the grace of the women, although expressed in different terms, keep the tradition in spirit. Symbols cannot be altered overnight or over many days; but the expression may be modified if the spirit behind the new appearance is equally simple and sincere. Started by Cimabue, the change from what had become a barren stylization was completed by Giotto and carried to a place that we have not since reached. Leonardo in his notebook gives in one long paragraph the reasons for this change, and establishes (if our art teachers would read it) the way we should proceed to break the same empty traditionalism of our day. The paragraph is entitled: "How from age to age the art of painting declines and deteriorates, when painters have no other standard than work already done. The painter will produce pictures of little merit if he takes the works of others as his standard, but if he will apply himself to learn from the objects of nature, he will produce good results. This we see was the case with the painters who came after the time of the Romans, for they continuously imitated each other and from age to age their art steadily declined.

"After these came Giotto, the Florentine; and he, reared in mountain solitudes inhabited only by goats and such like beasts, turning straight from nature to his art, began to draw on the rocks the movements of the goats which he was tending, and so began to draw the

figures of all the animals which were to be found in the country, in such a way that after much study he not only surpassed the masters of his own time but all those of many succeeding centuries. After him, art again declined because all were imitating paintings already done; and so for centuries it continued to decline, until such time as Tommaso, the Florentine, nicknamed Masaccio, showed by the perfection of his work how those who took as their standard anything other than nature, the supreme guide of all the masters, were wearying themselves in vain. Similarly I would say to those mathematical subjects, that those who study only the authorities and not the works of nature are in art the grandsons and not the sons of nature, which is the supreme master of the good authorities. Mark the supreme folly of those who censure those who learn from nature leaving uncensured those who were the disciples of this same nature."

Leonardo took it for granted, as we do not, that the God who created nature would be in the minds of the painters during all their "much study," and that, therefore, the result would express the true spirit and preserve the tradition. It is a curious fact in education that we hold in respect the names of great teachers, while disregarding and often contradicting what they taught.

In the change from Byzantine to more direct expressions, we may believe that there was no great shock to the congregations of the 14th century who lived in their churches day in and day out as we do not live in ours. Because the same spirit of faith and holiness existed in both expressions, the transition became possible without loss. Here is our clue to a profitable discussion of contemporary religious art. We spend valuable time merely criticizing the technique of the insipid Madonnas and sentimental Christs, when we should be emphasizing the lack of faith and meaning in the artist's intention, and looking earnestly for that spirit in the work of those few dedicated painters, sculptors, and craftsmen who, in spite of all exterior distractions, still pray as they work. The thought is arresting that such men and women of holy vision are living and working among us. Sometimes, alarmed by new ways of expression, we pass them by, or, if adventurous, mistake an unusual technique for the inspiration of the ageless spirit.

Humanly speaking, there must be patrons who lead and support the talent of our times, as did the princes of the Church in the past. Our bishops and our priests are our leaders; we lay people can only bring to their attention what we, with fewer responsibilities and more time for observation, have found of greatest value.

Catholics do not really see the art in their churches, for the eyes see only what the mind suggests. To them the pictures and statues are symbols in the sense that they are accepted from childhood, and a "Holy Picture" is what they are accustomed to consider a holy picture. Highly educated Catholics and the clergy are not free from

this total lack of observation and, therefore, of knowledge. A priest while visiting a parishioner reproached her for the pagan atmosphere of her house. "You have not a single holy picture in sight," he said. She pointed to the most conspicuous picture in the room, an excellent reproduction of Fra Angelico's *Assumption of the Blessed Virgin*. His answer was, "That is not a holy picture — that is ART."

Many of our people have seen only one type of picture and statue commercially turned out in quantity, and sentimental in that the emotion evoked is for its own sake and not for the glory of God. Emotion for its own sake has always been condemned by the Church, yet we use it in music as well as in the arts and call it devotional. Any spirit of apparent devotion excited by such appeals to the senses comes from association merely; and the fact that but little expression of the true order has been seen. The people are tied to one type of image and their thought is often "Our Lady looked like that." Chesterton in his poem, *The Black Virgin*, sings "One in Thy thousand statues we salute Thee." We should have experiments and new techniques, through which the spiritual quality of the artist will shine. The adventure of variety is what we need. If we cannot have a picture made in the right spirit, we must see good reproductions or originals from the ages of faith, and so be carried back to the thought that Our Lady is all things to all men at all times.

It is difficult to speak of visual things without the statue or picture in question before our eyes. If we had one of Carlo Dolci's well-known Madonnas to look at, it would be a good example of what the Church forbids; emotion for its own sake, not for God's sake. If we place near it a good contemporary painting of Our Lady from one of the foreign mission fields, the reverence and serenity of the latter, in contrast to: by the false piety of the former, would show clearly what we are training ourselves to look for in religious art. In the mission paintings, where the idiom of the country is used, we accept Our Lord and His disciples in Chinese or Indian dress, against their countries' background, as being a fitting expression of a universal theme. We feel this also in children's drawings, when they innocently and without fear attack the problem of interpreting the most profound mysteries.

So we see that the test for the contemporary artist might be, as in the ages of Giotto, whether the spirit of reverence in his work as a true sacramental was so evident that his innovations did not estrange the usual congregation, except as change affects us all when our habits and emotions are concerned. When the spirit lives in the mind of the maker, it infects the material. The true spirit, in whatever dress it is manifested, will always leaven the material — not destroy it.

To clear the ground before concluding, we give a definition of art without which no paper on a visual language is complete. Art is the expression of an emotion or idea, through the perception of major relations between things tangible and intangible. The study of art is

to increase the power to perceive and express such relations. This definition is given because it applies directly to liturgical art, and to our problem; for the major relation is between God and the individual soul as a member of the mystical Body. All religious art expression must further that relation, or fail completely.

Our final questions are — how may we find the true spirit of piety beneath the many contradictory visual manifestations of our day? In what way can we help to bring back this lost spirit to our people in their churches and their homes? The answer to both questions is that all religious art must be founded, as is our faith, on the Scriptures, tradition, and the living Church. The visual signs of her teaching are set on this foundation and no other. Contemporary strivings after freedom, or even after convention in imitation, and in anarchy or in dullness, if the spirit is lacking.

Frantic efforts to cover the barrenness of much contemporary imagination has carried over from the secular art schools to religious art. We live in a welter of impressions, and are assailed through all our senses, at almost every hour of the day, by the forces of confusion and dismay. The noise of the great and strong wind that rent the mountains and broke in pieces the rocks before the Lord when He passed by — the fire and the earthquake, terrify those around us. But if we take refuge in the teaching of the Church and the great rhythm of the liturgy, though the earth be split apart by the fission of the atom, there will be a sphere of silence around us, in which we can listen for the still small voice of the spirit, and recognize the beauty of holiness in the works of men, which alone fit them for service in the temple of the Lord.

"Thou didst appear glorious in the sight of the Lord, therefore did He clothe thee with beauty."

Active Chairman: Thank you very much, Mrs. Perkins, for your excellent paper. It should provoke some interesting questions. Regarding the inclusion of the "donor" in religious masterpieces, I know of a church not far from here, in which the likeness of a famous neighborhood physician appears on the *baldachino* as St. Matthew. And it is a good likeness — he even wears a tie! How about that? It may be that we priests and religious are somewhat to blame for the artistic troubles of the Church, in taking for granted that our theological training or religious profession give us a competence in the field of art. Anyway, I am simply suggesting these ideas as possible topics for discussion. Does anyone in the audience wish to speak?

Dr. Kotanyi: Please, Mrs. Perkins, would you kindly tell us who is in your opinion the greatest modern Catholic painter; and also please give us your personal opinion of the painter who's name is Roualt. I ask this ques-

tion because a short time ago there was an exhibit in New York of the pictures of Roualt, and I saw some of his pictures and I was terrified seeing them. Then I have another question. You mentioned the part played by the "religious spirit," and the lack of spirit in pictures of some modern painters, even when they paint so-called religious pictures. Could you tell us something about the religious spirit of the great artists of the Renaissance who left us those wonderful pictures which you mentioned?

Mrs. Perkins: I prefer not to answer the first question, since it would be only an individual opinion. Our appreciation of good and bad art, or of a good or bad artist, in any case, should be the result of an interior perception rather than the opinion of others however expert. Let us recognize the need of cultivating that perception, of encouraging and guiding its expression, especially among the young; and then we will be making real progress. For instance, in our art-appreciation courses for children in Boston, we have requested the pupils to bring in what they considered the best example of good and bad design from the ten-cent store; and then we held a discussion about various articles. This worked very well on the whole; although we did have a problem when one of the students brought in the same article as the best example which another had brought as the worst! And may I say too, that I purposely left out of my paper any reference to contemporary artists in whom I am deeply interested, because I would simply be advertising their wares, which was not the purpose of the paper.

Finally, the answer to the question about Renaissance religious paintings is to be found, I think, in recalling the religious background of that period. It was truly universal, in art, in thought, in culture. This universality was lost at the time of the Reformation, and since then we have been struggling along without it, in our social, domestic, and cultural life. Thus the great masters of our earlier age had great advantages over us, in this respect.

Mr. Maurice Lavanoux: I am glad that the question about the religious background of some of the Renaissance artists was not addressed to me, because I am afraid the religious spirit of some of those artists had better be left to obscurity. But I would like to take issue with the tendency in some Catholic circles to condemn what they call "modern art." I suggest that we forget that term entirely, and just call it contemporary art; for after all "modern art" is merely something being done today. It can be good or bad. In that connection, incidentally, if we were to examine closely some of the figures adorning the facades and higher portions of the medieval cathedrals; if they could be taken out of their context and shown to us, I'll wager some of us would be rather horrified. In short, I feel that, with regard to religious art, true traditionalism cannot be followed by anyone else than the "modern" artist; because all he is trying to do, if he is a sincere person, and not a faker, is to add another link in the great chain of artistic tradition, which is precisely what the medieval artists did, in the contemporary sense.

Now, as for architecture, many of our architects (I always seem to be rapping my own profession!) are "religious architects" only in the sense that they are designers of churches. Many of them have merely bought a few books on religious art and studied them, copying or interpreting Gothic and other styles simply because it was fashionable to do so.

In producing these fake Gothic churches, the designers are not being tradi-

tional, in the sense of rationally linking past with present. The Gothic use of the flying buttress, for example, was logical and necessary, but not so in our modern architecture, which no longer needs this technical device.

Finally, may I add this comment: Mrs. Perkins referred to the lack of spiritual quality in the triptychs designed for the Army and Navy. I was, as some of you may remember, on the committee of selection: and while I think it was a very praiseworthy project, the greatest difficulty was found in the fact that so many different people had to be satisfied. Naturally this affected the quality of the designs, about seventy per cent of which were decidedly mediocre. Some were very good, but we were working against an unnatural condition; we had to satisfy the Catholic, the Protestant, and the Jewish Chaplains. There was for instance the case of the Methodist minister, who after examining one of the designs which included several saints' figures, took me aside, and said, "All of these look like Catholics." I said, "What's wrong?" He replied: "They all have halos!"

FATHER RUGGLE: I don't offer this as a contribution from the standpoint of art. Rather it is a suggestion from the practical standpoint. The priest who has to build a church, or install a new altar, or perhaps re-decorate the interior of his church, finds it difficult to locate a really capable artist that will suit his particular needs, especially if he has no artistic proclivities of his own. But that difficulty is not, in my opinion, as hard to overcome, or as common, as the tendency many priests have to dictate to the artist, to say to him, "I want this, I want that," as if he were building the church or putting in the altar for himself. Thus he immediately rules out that universal quality which art should have. Now, if we have to engage someone whom we consider competent from the artistic standpoint to do something, he should be given the liberty to do it without being told that this or that little detail must be changed simply because "I don't like it."

ACTIVE CHAIRMAN: Where could one get information regarding good artists or architects, or good Catholic paintings, stations, statues?

FATHER MULCAHY: Father, regarding that, I think that is one of the purposes of the *Liturgical Arts Magazine*, to give out such information to those requiring it.

ACTIVE CHAIRMAN: I am very happy you said that, Father, as I wanted to avoid a "plug." But now I suppose it is all right to talk about the *Liturgical Arts Magazine*. I read it faithfully and find it very interesting and instructive. I think every priest ought to have it in his parish library.

We come now to the second paper of the evening. The so-called culture of modern times, if there be such a thing, is hard to define. Certainly if we could define it, it could not be called Catholic or even Christian, in any real sense. Even living on a university campus for sixteen years, as I have done, is not too conducive to cultural development, if we understand by that the development of man's higher nature. What then is Catholic culture? How do we develop it, and what influence can the liturgy have in its development? These highly important questions, I am sure, will be answered by our next speaker, the Rev. Vincent F. Kienberger, of the Order of Preachers, who is well known as a writer, missionary, and lecturer.

THE LITURGY AND CATHOLIC CULTURE

Reverend Vincent F. Kienberger, O.P.

"Culture," according to *Webster's New International Dictionary*, "is the state of being cultivated; enlightenment and refinement acquired by intellectual and aesthetic training; intellectual content of civilization, refinement in manners, taste, thought." The old Romans had a word for it, *humanitas*. Culture is the result of the proper training of the whole man; the development of all the faculties of man according to the proper subordination of one to the other, — the intellect, the will, and the senses; and this flowering is shown in external action.

Catholic culture is the development of man's faculties according to the supernatural order, hence it is the development of the faculties assisted by grace. Catholic culture may be said to be the result of man's development when that development is permeated by the true spirit of Christianity. Catholic culture is a right sense of values, developed through faith, the grace of God, the performance of good works, and the training of the mind and will according to Catholic principles. It is a capacity for the best, developed through contact with man's highest achievements, and unfolded further through the exercise of man's highest faculties. The problem of Catholic culture is to preserve that effective manner of developing man's faculties according to the spirit of Christianity. And in this connection, how apt are the words of the Pope of the liturgy, the saintly Pius Tenth: "The true Christian spirit" springs from "its primary and indispensable source which is the active participation in the public and solemn prayer of the Church."[2]

The great faculties of the soul are the intellect and the will. We speak of them as mind and heart. The intellect has one objective, truth. Original sin weakened and darkened the mind of man. External evil forces led man's intellect into error. Hence a more comprehensive knowledge of God's plan will prevent man from falling into sin and from embracing erroneous opinions. His guide is faith. Faith in its purity is found only in the truths of revelation and tradition, contained in the Holy Scripture, the liturgy, and the infallible teaching of the Church.

To the knowledge of God's work, the will must add worship and service of God. In God's economy man was subject to His law. He must fulfill God's wishes. Christ said, "My food is to do the will of Him who sent Me, to accomplish his work." (Jno. iv, 34.) The sacred liturgy strengthens the will of man to put into execution the truths of religion which it dramatizes, illustrates, and adapts to his condition of life. Thus he worships God intelligently and willingly. He thinks with the Church and he ministers unto the saints. He wills to

live a liturgical life each day walking in the footsteps of those saints who calendar his days. To live with the saints, mindful of their valiant Catholic life, will produce aspirations to be heroic. To live with Christ in thought and in the performance of good works, is to contribute our share to Catholic culture.

The liturgy by its very nature contributes to the true Catholic development of man's faculties, for it is the public ritual-worship which the Church, the Mystical Body of Christ, offers to Almighty God. Perfect worship is the tribute of the whole man, — mind and heart, body and soul to his Creator. The liturgy teaches the intellect what man's proper place is in the universe. He is the creature of God, entirely dependent upon his Maker. Thus humility is instilled into his soul, a real humility founded upon truth. The liturgy proclaims at the same time the dignity of man, for it is the worship, not of a slave, but of a child of God, of a brother of the Son of God, in very fact, of a member of Christ. How apt are the words of Our Lord, "When you pray, say: Father, hallowed be Thy Name." (Luke xi, 2.) And again, how apposite is St. Paul's utterance, "For whoever are led by the Spirit of God, they are the sons of God. Now you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry, 'Abba, Father!' The Spirit Himself gives testimony to our spirit that we are the sons of God. But if we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him that we may also be glorified with him." (Rom. viii, 14–17.) And it is the liturgy especially that of the Sacraments and of the Mass, which sets up this compelling filial relationship between God and man. In the liturgy God is worshipped by man, not as an individual, precisely, but as a member of a group which is the Body of Christ. Hence the liturgy teaches the intellect, man's duties towards his fellow men, who are his brethren and members of Christ, members of the family of God.

From the inception of the Church, the Apostles and their successors had employed the sacred liturgy to draw them and the holy people confided to their care, closer to the Father Almighty and to Him Whom He had sent. "And these with one mind continued steadfastly in prayers with the women and Mary, the mother of Jesus, and with his brethren." (Acts i, 14.) Before the destruction of the altar on Mount Sion, before the cessation of the smoke of its sacrifice, with timidity the first priests and their flocks had already foregathered in Jerusalem for the liturgical function of "the communion of the breaking of the bread and in prayers." (Acts ii, 42.) Even before the words and works of the Master had been committed to writing in the Holy Gospels, the first Christians had liturgically celebrated His memory by means of the "sacred mysteries." As "members of the household of God" (Eph. iii, 19), and as the brethren of Christ, "they

continued steadfastly in the teaching of the apostles . . . all who believed were together and held all things in common, and would sell their possessions and goods and distribute them among all according as anyone had need. And continuing daily with one accord in the temple, and breaking bread in their houses . . . praising God and being in favor with all the people. And day by day the Lord added to their company such as were to be saved." (*Ibid.*, 42–47.) The liturgy develops the will, because the latter depends upon the intellect. Hence the training of the intellect produced by the liturgy affects also the will. Moreover, the liturgy is a source of grace; by it the will is strengthened. From the very beginning of the infant Church at Rome the logical minds of its citizens were drawn to the sublime mysteries of the liturgy because they realized how dearly the early Christians loved one another. And when they knew that this love of neighbor was the spirit of Christ and the Christian bond of perfection, their practical reason made conversion an easily accomplished fact. The culture of the early Roman Church pierced the dense thickness of contemporary paganism. After Constantine's victory at the Milvian Bridge the temples of the gods became liturgical shrines of the King of kings and Lord of lords. The infant Church emerged from the Catacombs to begin a new era, — the era of freedom.

The keen minds of the Greeks readily grasped the full significance of the term *liturgy*. It was an honored word taken from their own language, signifying, a right work rightly done. They added splendor to their liturgical functions making psalmody in their own tongue. Their deeply braided spirit of gratitude to God for the gifts of the liturgy and for the abiding Presence of Christ in the Sacrament of the Eucharist built the monumental Church of Santa Sophia with its priceless mosaics to the honor and glory of the All-Wise God. The culture of the West, — the Greek Catholic culture of the Byzantine Empire, was the direct result of their spiritual development.

The liturgy is public worship, therefore it must be external, sensible. The ceremonies of the sacred liturgy are not mere ornamentation. They appeal to the senses as external manifestation of our internal reverence and devotion. At the same time the splendor of the ceremonies assist the senses in giving their own worship to God.

Certain qualities of the liturgy contribute to a true Catholic culture. The liturgy is dogmatic, *lex orandi est lex credendi*, and therefore conducive to a proper Christian development of the intellect. Thus the great teacher of dogma in the fourth century, St. Augustine, Bishop of Hippo, amplified the first elements of the Apostles Creed: "Our Lord Jesus Christ is as one whole perfect Man, both Head and Body: We acknowledge the Head in that Man, Who was born of the Virgin Mary, suffered under Pontius Pilate, was buried, arose from the dead, ascended into heaven, sitteth at the right hand of the

Father, whence we wait His coming as judge of the living and the dead. This is the Head of the Church . . . Christ's Body, of which Christ is the Head" (*In Psalm.* XC, Serm. II).

The liturgy is exhortative: the will is inflamed and influenced. . . . The main purpose of the lessons in the Proper of the Mass, in the Breviary, in the liturgy of Holy Week, is to instruct and exhort us to a better life. The whole liturgical year induces us to put on the sentiments which fit the mysteries of the cycle we are celebrating.

The liturgy is ritual, therefore symbolic. External signs are used to produce internal effects. The senses and the whole external world are sanctified and sacramentalized. We learn that the things of this world, if properly used, can contribute to the glory of God and the sanctification of souls. The aesthetic sense is properly developed and thus arises a proper appreciation of the arts, which play so prominent a part in the idea of culture.

The liturgy is "objective," in that it gives glory to God by the very fact that being a "public act," it is performed. Hence participation in the liturgy is an antidote to subjective aberrations in the worship of God, and therefore also to the effects of such aberrations upon the life of the individual and of the community. So in this sense, "objective" liturgy is a contribution to culture.

The liturgy continues, synthesizes and develops the whole course of true human culture, and maintains its continuity with the past. Its use of Sacred Scripture embraces both the Old Testament, which puts us in touch with the first great supernatural community, the Jewish theocracy; and the New, which brings us into intimate contact with the great source of all Christian culture, Christ Himself, together with Our Lady, St. Joseph and the first Christians; and indeed, with all those saints and scholars who in the early Church so truly lived the life of Christian culture.

It was the Master Himself who taught that faith and morals are the foundations of true Christian living upon which Catholic culture is based; and faith encompasses also the knowledge and worship of the Most High. Reason is able to demonstrate the existence of God, but revelation imparts that higher knowledge of the mysteries which are above our ken. The Holy Bible is the sacred repository of the revelation made by God to the prophets of the Old Dispensation and by His Only Begotten Son in the New Testament.

Another source of the cultural life by faith is Sacred Tradition, received indirectly from God through the Holy Spirit and promulgated by word of mouth. Our Lord said, "Many things yet I have to say to you, but you cannot bear them now. But when He, the Spirit of Truth has come, He will teach you all the truth." (Jno. xvi, 12–13.) Tradition also contains those truths enunciated by our Lord and preached by the apostles, truths not found in the Bible.

Thus the Church, guided by the Holy Spirit from all error, declares,

interprets, explains, and develops Sacred Tradition according to her needs to the end of time. Tradition includes the ancient formulas of faith — the Apostolic, Nicene, and Athanasian Creeds, which live and speak in the liturgy; as also the writings and sermons of the Fathers and Doctors of the Church, so rich in expounding the mysteries of faith, the actual liturgical prayer-formulas, sacred chant and art.

The Middle Ages, which Cardinal Newman[3] called the Benedictine Centuries, were cycles of Christian cultural growth. Not only were the hordes of Vandals, Goths, Visigoths, and Huns tempered by the yoke of Christ but by the knowledge of the fact of Christ living within them in the Eucharistic Mystery. This knowledge led them to be meek servants of their Sacramental liege-lord for whose Sacred Humanity they had a childlike devotion. The later Middle Ages witnessed the rise of the great monuments of Christendom, — the medieval cathedrals. One might term them "liturgical monuments," for within their sacred precincts the Eucharistic Christ reigned as Suzerain, the center of loving hearts.

Again one might also apply the term "liturgical monument" to the monastery compound, for it was the center of liturgical service. In its scriptorium the sacred Bible, the Missal, the ceremonials, were faithfully copied and preserved to posterity. Within the cloister was housed the *schola cantorum*, which developed that superb form of Church plainsong, the Gregorian chant, which is heaven's own psalmody. The cloister workshops developed skilled workers in precious metals who fashioned them into crucifixes, chalices and other church plate. The monks carved statues and other sculpture; the apiary furnished candles; the vineyard brought forth grapes for the wine press; linen, vestments, the reredos-cloth, and other liturgical tapestries were the "fruits of the loom." The monastery schools became the center of true Catholic culture where the fine arts were cultivated. The monastery church became the shrine of pilgrims where faith and zeal were enkindled anew at the tomb of some saint. Thus liturgy can aid tremendously in developing human culture; for though its primary purpose is the worship and glory of God, in attaining that purpose it tends to perfect the whole man.

Christian perfection consists in union with God. "Abide in Me," said the Master, "for without Me you can do nothing." (Jno. xv, 4–6.) Father Garrigou Lagrange, O.P., states that an important means to prepare for the grace of contemplation, a means within the reach of all interior souls, is found in the liturgy, in an even more intimate union with the great prayer of the Church: "Liturgical prayer recited with recollection, in union with our Lord and His Mystical Body, obtains for us holy lights and inspirations which illumine and inflame our hearts."[4]

Thus, it is not "the liturgy in a vacuum" which is the indispensable

source of the real spirit of Christ and therefore the source of a true Catholic culture — but it is the liturgy studied, understood, participated in, made a part of ourselves.

Obviously too, if the faithful are well versed in the liturgy, nothing will be lacking in the knowledge which is necessary for salvation. For the doctrine taught and dramatized therein is the doctrine of God Himself. The comprehension by the Catholic laity of the liturgy's essentials will enhance their intelligent love for the faith. It will aid them to live their religion, day by day, in the blessed service of God and neighbor. How pertinent are the words of Pope Sixtus V, in the Bull *Immensa* (1588): "The sacred rites and ceremonies which the Church, taught by apostolic tradition, employs in the administration of the Sacraments, in the Divine Office, and in all which pertains to the worship of God, are a powerful means of instruction for the Christian people in the true faith; by them souls may easily be led to meditate on sublime truths and thus they will find their devotion enkindled."

Catholic culture is fostered in the individual as well as in a community by the due observance of feasts prescribed by sacred liturgy. In this connection, the late Pope Pius XI, in his *Encyclical for the Feast of Christ the King* (1925), wrote: "The annual celebrations of the sacred mysteries are far more efficacious for the instruction of the people in matters of faith and thereby leading them to the inner joys of life than any, even the most weighty pronouncements of the teaching Church. For the latter reach mainly the few, more erudite men, while the former attain and teach all the faithful; the latter speak, so to say, once; the former, daily and continuously; the latter have a salutary effect chiefly on the mind, the former on both mind and soul, *i.e.*, on the entire man."[5]

The Pontifical, the Missal, the Breviary, and the Ritual are the source-materials of sacred liturgy, leading the holy people of God to the "inner joys of life," a cultural life "hidden with Christ in God." (Col. iii, 3.) Matins and the Proper of the Mass open the treasures of the scriptures; Tradition and ecclesiastical history aid the cultured Catholic to walk in the freedom of God. The late Bishop Shahan once remarked that as he read the Pontifical he envisioned the wealth of archaeological lore that its reading conjured up. Thus by the use of these sacred books the unity of the Church is emphasized and the communion of the Saints is vitalized. By a perusal of the Martyrology the man of today sees, in his own struggles against false philosophy and modern paganism, the fight which the ancient man contended unto victory.

A thorough study and love for Holy Mass brings to us a deep sense of unity, for it forms the very center of liturgy. The use of the *Liber Usualis* or other books of Gregorian chant offer an intelligent grasp of the Proper of the Mass, the hymns, and the other portions of the

Church's plain song. So also the study of the *Ceremoniale* and *Pontificale*, the lessons of the Breviary and the prayers of the Ritual, gives an insight into the care of the Church for her liturgical functions as well as her interpretation of the Holy Scriptures. Pope Pius XI praised his venerable predecessor saying: "The chief object of Pope Pius X was to arouse and foster a Christian spirit in the faithful. . . . Where his regulations have been faithfully observed, the spirit of religion has prospered; the faithful have gained a deeper understanding of the sacred liturgy, and have taken part with greater zest in the ceremonies of the Mass, in the singing of the psalms, and in the public prayers."[6]

Not many decades have elapsed since the Church in the United States emerged from the status of being a missionary country. Some critics have been caustic in calling the early period of the American church the "brick and mortar age." From colonial times to the present day, the true Christian spirit has been kept in the background by the heroic efforts made to secure the bare sinews of existence, namely, the buildings that were necessary for Catholic life and worship. Now with a sturdier growth in Christian life and practice, with the physical development of the Church cared for, the fostering and appreciation of liturgical life will make for greater holiness in the members of the Mystical Body of Christ.

Father Ellard has posed the question: "When will America have a Catholic culture? Or, when, at least will American Catholics produce a complete and consistent Catholic culture for themselves in America?" He answers: "When we allow the aura of our cult to permeate out to the utmost periphery of our living, or when we allow our Catholicism to be Catholic in the sense of all-embracing."[7] Hence it is that in her liturgical life the Church takes the most of lowly objects, places, and persons, and blesses them. "Christianity, as no other religion," says Father Karrer, "evokes life in its entire extent and fulness, accepting it to bless it. It regards nothing that exists as contemptible or insignificant. The entire Creation is God's. But for that very reason the universe is not the sum-total of being: 'all things are not All,' — the belief that they are, must ultimately lead to despair or stoical resignation. 'God has entered nature to deify nature.'"[8]

Mr. John Moody, the convert, said that he looked for the Living Christ amid all the systems of religion and found it in the Catholic liturgy — in the Real Presence of the Emmanuel. Many separated brethren are still searching for Him.

It is our duty to share the good things of the Eucharistic Lord with them. We are our brother's keeper. St. Paul commanded St. Timothy to be zealous in winning converts, "Be thou an example . . . be diligent in reading, in exhortation, and in teaching. Meditate on these things, give thyself entirely to them, that thy progress may be manifest to all. Take heed to thyself and thy teaching, be earnest

in them. For in so doing thou wilt save both thyself and those who hear thee." (Tim. iv, 13–16.)

It was also the Pauline command to carry the Blessed Christ's name to the kings, to the princes, and to the children of Israel. The saving name of Christ, the fact of Christ, His Spirit and His culture must penetrate into every fiber of this life of ours, if we are to be personally, nationally, and internationally at peace. Alas! Christ is the cornerstone which the builders have rejected; neither is there salvation in any other. If only Catholic culture had permeated civilization like the leaven placed in the mass, there would have been effected throughout Christendom, a perpetual Truce of God. The great knight of Our Lady, Mr. G. K. Chesterton, well remarked, "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." [10] The Vicar of Jesus Christ calls for another *Pax Romana*. His motto is "The work of justice shall be peace." (Isa. xxxii, 17.) As *Pontifex Maximus*, — Bridge-builder of the abyss between earth and heaven, — he is committed to a reconstruction of the social order through liturgical worship. He has spoken: "For the sixth time since the opening of this dreadful war, the Christmas liturgy hails the coming into our midst of God our Savior. . . . In a people worthy of the (Christian) name, inequalities of culture, possessions, social standing, do not constitute any obstacle to the existence and prevalence of a true spirit of union and brotherhood. . . . The Church has the mission to announce to the world the dignity of man, the call to be sons of God." (Christmas message, 1944.)

May Our Lady of Prompt Succor, gracious Patroness of the holy Church of New Orleans, present the petitions of our gloriously reigning Pontiff to our God, the Author and Lover of Peace.

1. *Cf.* Migne, P. L., 39: 1568; 150: 1616f; (Raynaldus, 1219, n. 45).
2. *Motu Proprio* of Pope Pius X, 1903.
3. Cardinal Newman, *Historical Sketches*, Vol. II, pp. 417, 486.
4. Garrigou-LaGrange, *Christian Perfection and Contemplation*, Herder, St. Louis, Mo., 1937; p. 387.
5. Encyclical Letter of Pope Pius XI for the Feast of Christ the King, 1925.
6. Encyclical Letter of Pius XI, "On Promoting the Liturgy," 1928.
7. *Christian Life and Worship*, Rev. Gerald Ellard, S.J., Bruce Co., Milwaukee, Wis., 1945, p. 367.
8. *The Religions of Mankind*, Rev. O. Karrer, S.J., Sheed and Ward, New York, N. Y., 1936, p. 214.
9. *The Long Road Home*, John Moody, Macmillan Co., New York, N. Y., 1935, p. 229.
10. *What's Wrong With the World*, G. K. Chesterton, Sheed and Ward, New York, N. Y., 1942, p. 48.

ACTIVE CHAIRMAN: I am sure, Father Kienberger, your paper has been most enlightening to all of us, especially to the lay people. If they will re-

spond to your plea and take a deep interest in the liturgy, that will inevitably be followed by a more active participation; for they will then constitute an inspiration and a challenge to us priests to share with them the liturgical treasures more familiar to ourselves. Then too perhaps, we shall begin to witness a true revival of Catholic culture. The meeting is now open for discussion.

FATHER DOHERTY (*St. Paul*): Society may be defined as a group of people cooperating in the pursuit of common ideals. Now, ideals can become common only through inter-communication. They are always conveyed by pictorial art, sculpture, song, the dance, and many other means, whenever the culture is basically social. Now, we have come to an age that is marked by individualism. If our culture in general, and our art in particular, have escaped the devastating effect of individualism, I would be very much surprised. And there are I think many authorities who would bear me out, in particular, Professor Sorokin of Harvard University.

Tonight the question of modern art has been broached, and I think this is the right place to discuss it. I, for one, think there is something radically wrong with modern art, which is contaminated with principles that are diametrically opposed to the spiritual. I think all this talk about pioneering, about getting new ideas, is symptomatic of its poverty. In this connection, it seems to me quite a mistaken idea to suggest the imperfection of medieval art by saying if the statues in an ancient Gothic Cathedral were taken out of their places and viewed at close range, they would seem a bit odd. On the contrary, if they did not seem odd to you, there would be something wrong with your taste. True to the highest principles of Christian art, those statues were made as organic parts of an architectual whole, they were made for that building. They belonged nowhere else, so naturally when you take them out of their proper surroundings they will look ugly.

FATHER SHEEHAN (*Little Rock, Arkansas*): Putting together what Father Doherty said and what Mr. Lavanoux said, and the spirit of Liturgical Week, a helpful observation, I think, can be made. As Father Doherty says, art is essentially social and has to do with communication. Now certainly those persons who have been interested in the liturgical revival owe a tremendous debt of gratitude to Mr. Lavanoux and to many of the others who have given us an art and architecture by which we can communicate the true meaning of the liturgy. Let me illustrate it by an example of one who wants to teach the children the Mass. In our day, since the rest of the western world has rejected Sacrifice and we have no pagan temples to point to, we have to start off with the children and tell them stories of the pagans and their laying animals on an altar and slaying them and sacrificing them. We try to impress them that we too have a sacrifice; we too have an altar, and we point in many of our churches not to an altar but to a shrine which has been erected, and there, as an afterthought, is a ledge on which the priest can say Mass.

We are grateful to those artists who do not say, as for example many of the missionaries who went to China said, "Now, I am going to build a church. My home parish looked like this, and so I am going to build it just like that."

In China they have pagan altars, and yet priests often went there and built churches with altars which looked nothing like the altars that the

Chinese were used to seeing. As a result they lost the opportunity of teaching, in a truly graphic way, that the Mass is a sacrifice and of using those ideas of the fear of God, the worship of God, and so on, that the pagans already had in connection with the notion of sacrifice. I think Mr. Lavanoux's main idea is that of a social communication to the people of these ideas, that we have tried to bring out this week.

FATHER SCHEXNAYDER: Does anyone else want to make a rejoinder about this particular subject? Is there any other answer to Father Doherty's objection? Is there any subject about which you want to speak? We still have quite a few minutes.

ABBOT COLUMBAN: Coming back to the idea suggested by Mrs. Perkins, that we ought to make greater use of contemporary modes of expression in religious art, I have often wondered just how far we can go in this direction. For example, in the new Benedictine church at Marty, South Dakota, there is a beautiful example of mural painting which includes the jack-rabbits of the prairies, the Indians, the missionary, and the Sisters, all depicted as it were in the process of going to heaven. In another country church in St. Anthony, Indiana, there is a portrayal of a farmer in his blue jeans, and his wife, working in the field with the blessing of heaven descending on them. Many have criticized this farmer with blue jeans on the wall of the church. Is it proper?

MRS. PERKINS: How far we can go in this matter depends on whether the spirit behind these contemporary modes has become a universal quality. It depends on the breadth of vision in the artist. Oftentimes it is in the simplicity, the naïveté of expression, that true genius is expressed in terms of universal truth. Certainly it should be possible today to utilize contemporary media in this way, as has been done in the past by great masters of religious art.

MR. LAVANOUX: I am glad you brought up the question about contemporary clothes, because I would like to ask what you think of this idea, which I suggested to some pastors without success: what about painting the figures on the Stations of the Cross in appropriate modern dress, with the exception, of course, of our Lord and His Blessed mother?

FATHER SCHEXNAYDER: Father Gregory DeWit has made a set like this, showing the soldiers in military dress accompanying Christ carrying the cross; and he also has one in Baton Rouge showing people in modern dress, in one of the shrines, in the modern and interesting church there.

REV. HAROLD A. GAUDIN, S.J. (*Macon, Georgia*): I, too, have been troubled by seeing modern costumes on figures in churches, and I have often wondered how far we might go. Perhaps we can apply here the same criterion that is generally applied to sacred music, namely: does it lead us to praying? Does it lift our mind and heart to God? And if it does, it is good religious music. Perhaps the same criterion might be applied to the pictorial arts; and if, for example, "a farmer in blue jeans" can lead us to prayer, uplift mind and heart to God, then it is good art; but if it does not do that, I don't think it is good art.

Active Chairman: I suppose the trouble is, who is going to start having such contemporary pictures, or statues, in his own particular church. One does need fortitude to begin, I can assure you from experience. But of course, anyone having received the Sacrament of Confirmation has the gift of Fortitude. . . .

Monsignor Jacobi (*New Orleans*): From my knowledge of the educational field, may I say that teachers of religion are often our best guides in the matter of how to convey Catholic doctrine to the adolescent mind by means of religious art. So recalling the fine ideas that have been presented by the speakers this evening, and the excellent discussion, might it not be well to enlist their aid in getting the reactions of our children in the grammar schools and high schools, particularly with regard to some of these disputed examples of modern art? After all, they are going to be the parishioners of the future.

Active Chairman: I am sorry, but our time is up. This has I think been a most fruitful discussion, and we have listened to two very excellent papers. Unfortunately there was not sufficient time to discuss or digest many things; but that is another reason why you shall all be anxious to purchase the *Proceedings*, where it all will be recorded for your more leisurely study.

We are most grateful to the two speakers this evening, as well as to all those who took part in the discussions. Now our Honorary Chairman, Monsignor Jacobi, will lead us in the closing prayer, as we sang Compline this afternoon.

(*Prayer*)

(*The meeting was then recessed until 10:00 a.m. the following day.*)

Third Day

Feast of St. Lucy, Virgin and Martyr—*Missa Pontificalis*

HOMILY

Right Reverend D. Columban Thuis, O.S.B., Abbot

St. Joseph's Abbey, St. Benedict, Louisiana

Jesus Christ, "yesterday and today, yes, and forever" (Heb. 13, 8), "firstborn among many brethren" (Rom. vii, 29), is THE GREAT LITURGIST. So writes St. Paul in his *Epistle to the Hebrews:* "Now the crown what we have said: such a High Priest we have . . . at the right . . . of the Majesty . . . as LITURGIST of the sanctuary." (Heb. vii, 1–2, acc. to the Greek.) Christ is "Leitourgos," the LITURGIST. Our English version of the New Testament, it is true, translates the word LITURGIST as minister. (cfr. Confraternity edition); but when properly understood, the word minister will connote the same as liturgist. A minister from one country to another is vested with the power to speak and act in the name of his country. Liturgy in its original sense meant something done by one from which the whole society profited. With the ancients, religious worship included all community acts of religion, so that even to the cleansing of the temple, the combined action was called liturgy. St. Paul, speaking with trumpet tones of our incorporation into Christ, gives us the true Christian meaning of *Liturgist.* Christ as our Liturgist or Minister, acts and works for us, with us, in us, and we with Him. *Per ipsum, et cum ipso, et in ipso* — "through Him, and with Him, and in Him" do we pray in the Mass. Hence, Christ "THE LITURGIST."

Christ as Liturgist, must then have a liturgy. Christ, the Eternal Word, became incarnate that we might incarnate our word concerning Him. Were we only spirit, He would have given only the spiritual. Were we only matter, ours would be a guidance by laws of matter. Thanks to Eternal Wisdom, Christ became composite, as we are composite; He became *incarnate.* This Incarnation of Christ is not yet complete. Every soul, even down to the end of time, incorporated into Christ by Baptism, is another life-cell in the great Incarnation. The historic Christ is also the Christ today living in His Mystical Body, of which He is the Head. In St. Augustine's simple yet profound phrase: "If Christ is the Head, and we are the members, then

together He and we are the whole man, — the Whole Christ." (Cfr. *The Whole Christ*, Mersch. p. 433.) "*Ergo et nos ipse;* therefore we too are He." This Mystical Body must have its outward manifestation according to the laws established by Christ as its Head. Through the true Spirit of the liturgy, the Holy Spirit of Christ, Christ "has attained to a *Liturgy* so much the more excellent, as the testament is better, whereof He is the Mediator." (Heb. viii, 6, acc. to the Greek.)

Liturgy is the Mystical Body of Christ in action. Liturgy is the outward manifestation of the great life of Christ pulsating through His Mystical Body, and acting outwardly according to the norms of life in that Mystical Body. Liturgy is the etiquette of God's people. Liturgy is the social worship of the Church. Liturgy is the social work of prayer and sacrifice offered in union with Christ to the Eternal Father. Liturgy is the organization of the principal means of salvation, — Sacrifice, Sacraments, Holy Scripture, Tradition, and Sacramentals. Liturgy is the way whereby Christ remains still active in the Church, in His full capacity as Savior, as Sanctifier, and as Teacher. Liturgy is the practical expression of the external mission of the Holy Ghost. Liturgy is the action of worship peculiar to Catholics. It is no mere pageantry of scraping pomp and pontificality. It is the sacramental life of Christ, signifying outwardly and causing interiorly divine grace, according to the norms laid down by Christ Himself. When Christ was shown the coin of Caesar, He stated that we are to render to Caesar the things that are Caesar's, — because the coin was according to the image and likeness of Caesar. We are stamped like coins in God's service, with His image and likeness, hence we must render to God the things that are God's. We must not be counterfeit. When we pay our tribute of Divine praise, it must be in the coin of God's Kingdom, — in the prayers and ceremonies given to us by Christ Himself or by the Church, in our *liturgy*.

We Catholics have the power, the dignity, the supernatural grace and vocation to enter into this great liturgical work of Christ. We can, and must be, liturgists. The essential worth of liturgical acts is that they *cause* what they signify. This causality is from Christ and through Christ. We having been Christ-i-fied in Baptism, have also become partakers of this great causal power. Each mystery brought to us by the liturgy is not merely a representation, but a re-presentation. The Fathers of the Church speak more than once of what they call the *vis mysterii*, the virtue and significance of the mystery being celebrated. In each of Christ's mysteries we must apply what St. Gregory Nazianzen said to the faithful on Easter: "We cannot offer a gift more pleasing to God than to offer ourselves with a perfect understanding of the mystery." (Cfr. *Christ in his Mysteries*, Marmion, p. 22.)

Let us take the present Mass as an example. One chosen from

among men to be a priest of God, one who has entered into the very personality of Christ through the character of ordination, our Archbishop, stands at the altar in the very person of Christ. The heart of our liturgy is the Mass. The highest form of our Mass is the *Missa Pontificalis*, celebrated by the official head of the diocese. The Archbishop has approached the altar, where he paused to admit in the *Confiteor* that he is still human and weak. He will wash his hands at the *Offertory* to flick away the flecks of frailty. But He will leave earth to mount heavenward in the *Preface*, with the heavens, and the heavenly hosts, and the blessed seraphim."

He next comes close to the very power of God, when, taking the little host and wine, and brushing aside as it were, even the Cherubim and Seraphim, he dares to say in the very person of Christ: "This is *my* Body, this is *my* blood" and

Lo! In adoration falling,
We this Sacred Host adore.

His Excellency the Archbishop is acting as the chief actor in this Mass-Drama, but all of us have our parts in *assisting*. Note well, not merely attending, we are *assisting*. Through the power given us by the characters of Baptism and Confirmation we also have a share in the priesthood of Christ. Throughout the Mass, there is the use of the plural form, *Dominus vobiscum*, *Orate Fratres*, My sacrifice and yours! Happy are we here today that, with the many ministers, with the large body of singers, we are carrying out the ideal of the *Motu Proprio* given us by the saintly Pope Pius X. To quote his words: "The primary and indispensable source of the true Christian spirit is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." The Holy Pontiff did not say that liturgy is one of the sources, or a good source, he said liturgy is "The primary and indispensable source of the true Christian spirit." Hence also the present Holy Father, Pope Pius XII in his *Encyclical on the Mystical Body* writes: "Public prayers, prayers that are offered by Mother Church, because of the dignity of the Spouse of Christ, excel all other kind of prayer."

The spirit of preaching during these three days has been to uphold the liturgy as this primary and indispensable source. The sermons are not in the "sounding brass or the tinkling cymbal." (I. Cor. xiii, 1.) On the Feast of St. Lucy, a name that means "lucid" or "light," we beg through her intercession for the proper light from the lamp of the Word of God.

"The Kingdom of heaven is like a net cast into the sea, and gathering in fish of every kind." (*Gospel.*) The net in the liturgy is the sum total of the exterior observances given to us in rule and rubric. The net may seem confining, but it brings us to the shore of solid piety. Holy Mother Church, firm on the beach of centuries, has

selected from the various practices of piety what is best, and has given them to us in the vessels of her liturgical books. Here is not the passing whim of time, she is timeless.

We are the fish. Christ told the apostles: "I will make you fishers of men." (Matt. iv, 19.) Among us, partaking in the liturgy, are both the good and the bad. Pope Pius XII has emphasized this in his *Encyclical on the Mystical Body.* "Not every sin, however grave and enormous it be, is such to sever a man automatically from the Body of the Church, as does schism and heresy. . . . If at times there appears in the Church something that points to the weakness of our human nature, put it down not to the juridical constitution, but rather to the inclination to evil found everywhere. Christ does not wish to exclude sinners from His Church." Holy Mother Church does wish that the sinner be converted and live. Absolution from sin is given through a liturgical act, the Sacrament of Penance. We are kept from sin by another liturgical act, Holy Communion. We receive the great power for good through the Sacrifice of the Mass. If we complain of the binding net of liturgical laws, let us call to mind an incident that monastic tradition ascribes to St. Bernard. This great abbot of Clairvaux was attending the liturgical function of the Divine Office, which St. Benedict calls the *Opus Dei*, the Work of God. St. Bernard saw in a vision an angel writing down the merit of the prayers said by his monks. The prayer of some monks was written with water, they had wilful distractions. The prayer of others was written with ink, they prayed under compulsion, yet with submission. The prayer of others was written with silver, they were faithful in the obedience that the Church had commanded. Finally came the prayer of the more perfect, of those praying in the spirit of true love of God, their prayer was written in gold.

"The kingdom of heaven is like a treasure hidden in a field." The kingdom of heaven is the Mystical Body of Christ, the union of all the faithful. The treasure in this kingdom is the Catholic Faith. Faith is our psychological union with God. Faith is the substance of things to be hoped for, the evidence of things that are not seen. (Heb. xi, 1.) The field in which faith is hidden is the liturgy. "With the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation." (Rom. x, 10.) The axiom in theology is: *Lex orandi, lex credendi*, the law of prayer is the law of faith. For many centuries, the chief and often exclusive method of teaching the faithful was through the liturgy of the Church.

In point of time, the liturgy came actually before Holy Scripture, since its core was given to the Church by Christ before the Epistles and Gospels were written. The "dead letter" of the written word becomes in the liturgy the living and the life-giving Word. Liturgy becomes the bearer of faith through time. Although on extraordinary occasions the Church will promulgate what is of faith, yet the ordi-

nary and continuous means of teaching the faith is through her liturgy. We know more about the approaching Feast of Christmas through our celebration of the feast than through study. Pope Pius XI gave witness to this truth when, in instituting the Feast of Christ the King, he stated that people are instructed in truths of the faith far more effectively by the annual celebration of the sacred mysteries than through any pronouncements concerning the dogma of the Church. The liturgy then is indeed the great field, wherein we find and live the great treasure of our faith. Well do we sell all we have for our faith and for the practice of it, particularly in Divine Worship.

"Again the kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he goes and sells all he has, and buys it." The pearl of great price is love, charity, sanctifying grace. "For wisdom (sanctifying grace) is better than all the most precious pearls." (Prov. viii, 11, acc. to the Hebrew.) If adoration is the first impulse of the soul in celebrating the liturgical feasts, the second is love. Love underlies all of Christ's mysteries. The humility of the Manger, the obscurity of the Hidden Life, the fatigues of the Public Life, the torments of the Passion, the glory of the Resurrection, all flow from the love of Christ. "Having loved his own, He loved them to the end." (Jno. xiii, 1.) "He who loves Me, . . . I will love him, and manifest Myself to him." (Jno. xiv, 21.) Oh! the happiness of the soul that find this love. This soul knows Christ's love which surpasses knowledge, in order to be filled unto all the fullness of God. (Cfr. Ephes. iii, 19.) The liturgy gives us the highest and purest expression of the love for the Three Persons of the Holy Trinity.

"To Thee have I lifted up my soul," so we have been praying on the first Sunday of Advent. "It is no longer I that live, but Christ lives in Me." (Gal. ii, 20.) On Pentecost Sunday the cry rings out: "Kindle in them the fire of Thy love."

Well may we quote in conclusion what Saint Benedict wrote about prayer and the *Opus Dei*, the Work of God, the Divine Office, and apply it to all liturgical prayer: "If, when we wish to bring anything to the notice of men in high station, we do not presume to do so except with humility and reverence, how much more ought we with all humility and purity of devotion to offer our supplications to the Lord of all things? And let us remember that we shall be heard not because of our much speaking, but for our purity of heart and tears of compunction. . . . We believe that the Divine Presence is everywhere, and that the eyes of the Lord behold the good and the evil in every place. Especially, however, do we without any doubt believe this to be true when we assist at the Work of God, — liturgical prayer and worship. Let us always be mindful of what the prophet says: 'Serve ye the Lord with fear'; and again: 'Sing ye wisely'; and: 'In the sight of the angels will I sing praise to Thee.' Therefore let us

consider how we ought to behave ourselves in the presence of God and the angels, and so assist at the Divine Office," and liturgical worship, "that our mind may be in harmony with our voice." (*Rule of St. Benedict* (C. 19 f.)

Morning Session — December 13

The meeting was called to order by the Active Chairman, Rev. Harold Gaudin, S.J., of Macon, Georgia, at 10:00 A.M. He introduced the Honorary Chairman, Rt. Rev. Monsignor Albert Koening, of New Orleans, who recited the opening prayer.

(*Prayer*)

ACTIVE CHAIRMAN: At the second Liturgical Week in St. Paul (1941), a paper was read by Father Donald Hayne regarding the college graduate's participation in the liturgical functions of his parish. On that occasion, those interested in this important phase of Catholic education felt the need of a further explanation of it, in terms of religious education in our primary and secondary schools. So finally today, we are attempting to fill this need with a discussion of liturgical education in the various brackets of our educational system. And it is quite proper that we have selected two teaching Sisters to read papers on this problem, for in thus paying tribute to them we pay tribute to that large army of noble women who have done so much for Catholic education, as well as the liturgical revival, in the United States. And it is most proper too that, to lead our discussion of liturgical education in the primary schools, a nun from the Order of the Most Precious Blood from O'Fallon, Missouri, should have been chosen. If the liturgical movement is in a healthy condition in the Archdiocese of St. Louis, very much credit is due to the nuns of this community, who, under the able tutelage of Monsignor Martin B. Hellriegel, have done so much practical work in this field. Their many liturgical publications, the exceptionally high standard they have achieved in vestment-making and other artistic productions, have earned for them wide acclaim. So I am happy to present to you as our first speaker this morning, Sister M. Celestine, C.P.P.S., who will discuss the subject: "The Liturgy in Education: Primary Schools."

HOW TO PROMOTE THE LITURGY IN THE GRADE SCHOOL

Sister M. Celestine, C.P.P.S.

Among the many problems clamoring for a solution in this post-war age, that presented by our modern educational system is one which we cannot neglect if we wish to save for our children their Christian heritage. The children of the twentieth century have been defrauded to a great extent of the training that is rightfully theirs: to know their God, to realize their obligations to themselves and their neighbor; and the result is an undisciplined, irresponsible, pleasure-seeking existence.

The children of today will constitute the families of tomorrow, and upon them rests the future peace of nations. All sincere educators admit that our educational system has become one-sided; it gives attention to the material only and puts aside the spiritual needs of man. We are shocked at the picture of our young people today as revealed in juvenile crime records. What is the cause of the ever increasing delinquency among our boys and girls? There are several answers, but they can all be summed up in one: God has been denied his rightful place in our schools and our children are not permitted to come to Him. What we need today is a system of education that will develop the human personality according to the true Christian spirit and will make the individual conscious once more of the meaning of the Mystical Body of Christ.

The soul of education or culture is character training. In the liturgical year we have a most powerful force and means to help us mold and train the character of our children; for in it Mother Church offers a complete plan of Christian living, exemplified and set forth in her prayer and exhortations, and in the compelling examples placed before us for our edification and imitation in the feasts of Christ and of our brothers and sisters in Christ, the saints.

But as soon as "liturgy" is mentioned, many otherwise sincere and holy souls become suspicious and make ready to defend themselves against supposed innovations, while in reality there is nothing new contained in that term. It is merely the participation according to the mind of the Church in those sacred functions instituted by Christ and His Church, namely:

The Holy Sacrifice of the Mass
The Sacraments and Sacramentals
The Divine Office
The mysteries of redemption as made present in the Church Year.

In this paper we shall try to show how we can help our children in the grade school live the liturgy. Persons who understand more

fully the meaning of liturgical living may doubt its application to children of the elementary school level, but here we have the assurance of Christ when He said: "I praise Thee O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and prudent, and didst reveal them to the little ones. Yes, Father; for such is Thy good pleasure." (Luke x, 21.) This prayer of our Lord gives the conditions necessary for accepting and believing the sublime truths of faith, namely, the simplicity and humility of a child. It is for us then to have faith that if we do our part in guiding, instructing, and inspiring our children to action, the Holy Spirit by His sanctifying power will accomplish that which seems humanly impossible.

The teacher then must, with God's help, make herself as far as possible a fit instrument, a living example of life in Christ; for out of her personal liturgical experience she will be able to direct her pupils that they may draw spiritual treasures from their participation in the divine mysteries. We know from experience that it takes personal enthusiasm to put anything across; we have witnessed the success of individual teachers because of the personal interest they manifested in regard to a certain project. It takes a like enthusiasm to draw souls to a love and esteem for the things of God. The success of the religion teacher will be in proportion to her own personal understanding of the significance of the sublime truths found in the liturgy; in proportion to the intensity of the Christ-life within her. Therefore, the religion teacher must make the liturgy the basis of her own personal sanctification before she can impart its spirit to her class.

How can one prepare for this sublime task? First of all, the teacher must rely upon the light of the Holy Spirit, and never cease to beg for the grace of a deeper and more fruitful understanding of these sacred truths. She must read all the possible material available on the liturgy and its spirit; she must study the Missal and the Old and New Testament in the spirit of prayer and meditation; but above all, she must strive to give the liturgy meaning in her own life.

In addition to this interior preparation, the teacher must study methods which will help her impart a clear understanding of the liturgy to her class. She will find the *Christ Life Series in Religion* (a catechism), together with the Missal, most helpful in this phase of her work.

The subject matter in the *Christ Life Series* can be divided into three main divisions: (1) Source of life in Christ; (2) Means of life in Christ; (3) Living the life of Christ. One of the chief aims of the *Christ Life Series* is to give the child an accurate knowledge of Holy Mass and to help him to participate in it to the best of his ability, which must be the first objective because the Holy Sacrifice is the center of all phases of the liturgy.

The newer *St. Andrew Missal* is an excellent text in itself, and

would be sufficient for older children if another text were not available, provided the teacher is well informed, and capable of expanding the matter contained in the Missal. The *St. Andrew Missal* gives, in addition to the Mass, the rites for administering and receiving the Sacraments and Sacramentals, together with parts of the Breviary such as Vespers and Compline.

It is very interesting to see how the entire religious instruction plan can be based on the liturgical year. It has great pedagogical value in that it both teaches religion and shows how to live it. In presenting the eternal truths of the Church Year, it will be necessary to devote some time to the study of the Bible for it furnishes the background for the mysteries presented in the liturgy. This can be made more interesting to children by arranging three columns or divisions on the blackboard. In the first column place the type or event from the Old Testament; in the second column, the fulfillment as seen in the life of Christ; in the third column, the reality as made present in the liturgy of the Church Year. This impresses the child with the great truth that there is a deep current of divine life and activity flowing from the Garden of Paradise down through the ages to our own day and on into eternity. These studies may be preserved in notebooks or other books made just for that purpose, and simple illustrations, either in picture or symbol may be added. Maybe this example will make this clear. When studying the Holy Sacrifice of the Mass, the sacrifices of the Old Law, such as those of Melchisedech, Abel, and Abraham, would be placed in the first column; in the second column, the fulfillment of these types, the Sacrifice of Calvary; and in the third, the present reality, the Holy Mass.

Since the Holy Sacrifice is the chief act of Catholic worship, it should hold the place of primary importance in our instruction plan. It is the fountain head of divine life, and the more we appreciate and understand this the more benefit we shall derive from it. The religion teacher should consider it her greatest privilege and at the same time her grave responsibility to explain this. There are many excellent books which she will find helpful in this work, such as Dr. Pius Parsch, *Das Jahr Des Heiles* and *The Liturgy of the Mass*, Emiliana Loehr's *The Year of Our Lord*, and the back issues of the *Orate Fratres*. There are also many excellent books on this subject on display in the rear of this auditorium.

The study of the Mass should include the following:

1. The meaning of sacrifice in general.
2. A study of the sacrifices of the Old Law and the particular place they occupy as types of the Sacrifice of the New Law.
3. A general idea of the divisions of the Mass, such as the *Mass of the Catechumens* and the *Mass of the Faithful* for historical background. Personally, we do not believe in stressing the principal parts of the Mass, the Offertory, Consecration, and Communion too much, as this tends to

lessen the appreciation of the Mass as a whole and promotes the idea of "How much do I have to attend?"

4. Our part as co-offerers and co-victims, stressing in particular the necessity of consciously uniting the offering of ourselves, of all we have and do, with the sacrifice of Christ.
5. An explanation of the various prayers of the Mass, beginning with the prayers at the foot of the altar.
6. The purpose of the Mass: adoration, thanksgiving, atonement, and petition.
7. The influence of Holy Mass on our daily life, resulting from an active and full participation in the Eucharistic Sacrifice and Eucharistic Banquet, which will do much to promote frequent Communion. Then, children should be made to see that they are a part of the Mass.
8. A study of the Mass as a corporate act of worship, which is much easier to comprehend where the entire school joins in the *Missa Recitata* or *Missa Cantata*, a practice we are fortunate to have in most of our schools.
9. An explanation on the proper use of the Missal.

This brings up the question: "Which children may take part in the *Missa Recitata?*" It is a known fact that it can be done with children even of second and third grade level, particularly in the shorter responses. At one school where it was customary for all children from fourth grade up to take part in the daily Missa Recitata, an exception was made on First Communion Day when a low Mass with hymns and simplified missal prayers was substituted. When the celebrant said: "Dominus vobiscum" in a fairly audible voice, he received a whole-hearted response from the group of First Communicants, "Et cum spiritu tuo." The Mass continued as a *Missa Recitata*, and since then even the first and second grades have been encouraged to join in where they could.

In my experience with older children, I have found that it is particularly helpful to study the Mass texts for Sundays and the greater feasts with them. In order that a vague, superficial impression be avoided it is necessary that the children have a missal in hand and follow the texts as they are explained.

We shall briefly illustrate the method, using the text for the third Sunday in Advent:

1. Main theme: The expression of joy with which Mother Church wishes our souls to be filled at the approach of the Savior.
2. Where are the expressions of this joy found in the texts?
   a. *Introit* and *Epistle* express it in the words, "Rejoice in the Lord always, again I say rejoice!"
   b. The *Offertory* and *Communion* give reasons for this joy: "Lord Thou hast blessed Thy land; Thou has turned the captivity of Jacob; Thou hast forgiven the iniquity of Thy people." and "Take courage and fear not. Behold our God will come and will save us."
3. What doctrinal truths are found in the Mass text?
   a. The goodness of God as expressed in the *Offertory*.

b. The forgiveness of sin, also found in the *Offertory*.
c. The atonement for sin by participation in the Holy Mass, as expressed in the *Postcommunion* prayer.

4. Lessons in Christian conduct to be learned from this text:
   a. Christian joy.
   b. Reliance and trust in God through prayer.
   c. Truthfulness in word and deed as exemplified by John the Baptist in the Gospel story.
5. Graces we particularly pray for in this Mass:
   a. In the *Collect* we ask for enlightenment.
   b. In the *Secret* we pray for the grace to offer a pleasing sacrifice to God.
   c. In the *Postcommunion* we pray that we may be prepared for the coming festival.

The children love this study, and they are usually ready with their missals even before the teacher. One seventh grade boy said: "This is the kind of religion I like. You just don't study religion but learn how to do it too."

Another suggestion for promoting the liturgy is to correlate the study of the Sacraments with the study of particular feasts or seasons of the Church Year. The Lenten season, during which we prepare for the celebration of the mysteries commemorating the Passion, Death, and Resurrection of our Lord, was recognized by the early Church as the ideal time to prepare the catechumen for his death to sin and his resurrection to a new life in Christ through Baptism. The Holy Saturday liturgy is replete with references to this death and rebirth in Christ. The baptismal rites explained at this time take on a new meaning, and a still deeper impression will be made if an actual Baptism could be administered in the presence of the children.

The sacrament of Penance, a second Baptism instituted on Easter Day, could also be studied during Lent. The reconciliation of public penitents formerly took place on Holy Thursday. We should like to add here that more emphasis should be placed on the positive effects of this Sacrament. For many it is simply the means of freeing the soul of mortal sin, not the source of grace to overcome sin and to grow in divine life.

In studying the Mass, we should stress the fact that the reception of Holy Communion is the completion of the Holy Sacrifice; the Mass being the preparing and eating of a sacred banquet. We do not ordinarily prepare a meal, then just look at it and admire it. We eat it. In a similar manner, if we do not receive Holy Communion in the Mass, we are not getting all that is rightfully coming to us.

We can find an appropriate time in the liturgical year for the explanation of each Sacrament, either relative to its institution or to the part it has in some mystery being reenacted. The Ember days may be devoted to the study of Holy Orders, and children should be encouraged to pray for priests and for those to be ordained on those

days. Pentecost is an admirable time for stirring up within us the grace received in Confirmation. The time preceding the close of the Church Year when we consider the four last things and the coming of Christ at the end of the world, is suitable for studying the Sacrament of Extreme Unction, the anointing-unto-glory.

From this it must not be concluded that no other time is to be devoted to the study of the Sacraments; rather these are special times when the liturgy can become a reality, by viewing it in its particular relation to the mystery being celebrated. In treating the Sacraments we must be mindful that each is an external sign instituted by Christ to produce divine life in the soul. These sacred signs actually effect what they signify. The child understanding the significance of these sacramental signs will receive them more fruitfully and reverently, because he will be aware of the specail sacramental graces proper to each Sacrament. Too often children get the general idea that the Sacraments only give or increase sanctifying grace. This is true, of course; but they do more, and it is precisely the purpose of the sacramental signs not only to produce but also to illustrate the special sacramental graces given. In the Holy Eucharist, for example, the sacramental sign teaches that it is a sacred banquet in which the soul is nourished; and by the separated species, that it is a sacrifice, the reenactment under sacred signs of the Sacrifice of the Cross. If explained in such a manner one would not get just this answer, as to the effects of the Holy Eucharist: "In Holy Communion Jesus comes to me and my sanctifying grace is increased."

Moreover, we cannot speak too much and too often about the divine life that we have through Baptism; how it is increased in us through the worthy reception of the Sacraments; how it is the sacred bond uniting us in the Mystical Body of Christ, making us brothers and sisters of Christ, and one with each other. This will prepare the child for a proper understanding of the commandments of God and the Church, for the child who appreciates the meaning of this divine life will guard it and cherish it. He will see in the Commandments of God and the Church not hindrances to the expression of his free will, but a way of life that will help him to preserve that divine life in his soul. They will not be a measure of, "How much can I get by with?" but rather, "How much glory can I give God by doing as he commands?" We have too many minimum Christians. What we need is more maximum Christians who serve the Lord in joy, rather than in fear of punishment.

Another means of promoting liturgy is the sacred chant. It is the song of Mother Church by which she reveals her thoughts, dispositions and supplications. Some times we meet with difficulty when we try to introduce the chant into the adult choir, but this seldom is the case with children's choirs. Boys selected for a special chant group consider it a privilege to represent the congregation in chanting the

proper parts of the Mass. Music has always been considered an elevating influence in moulding character, and is an essential part of the normal development of the child. It is the duty of the teacher to direct and foster the correct forms of music in her children. A selected group or a certain grade could be given the privilege of singing the propers, and fifty percent of your success depends upon your efforts to make them feel it is a privilege. However, it is not impossible to have the entire student body sing the ordinary. Besides the Mass, there are other occasions when the children can take part in the liturgy through the chant. Hymns selected from the treasures of the sacred liturgy has been compiled by Dom Ermin Vitry, O.S.B., in a little book entitled *The Hymns of the Church*. These can be used for classroom singing and also for hymns in church.

Following are a few suggestions on how to make the liturgy a practical influence in our everyday life.

Advent For Example

The week preceding the first Sunday of Advent should be devoted to a simple explanation of the Church year, with its temporal cycle divided into the Christmas and Easter seasons. Special emphasis should be placed upon the Christmas season which includes the days of Advent preparation, the feast of the Nativity of Christ, Epiphany, and the time of spiritual growth following it. With the aid of a chart the child can be shown how the mysteries of the liturgical year are reenacted in the Church and in his own soul; furthermore, he will learn that if he cooperates with these graces, they will bring the Christ-life into his own life.

The foundation having been laid by this explanation, the teacher should concentrate her instructions on the liturgy of Advent. Here again the study of the Sunday Mass texts is invaluable, for they contain the message and spirit of Holy Mother Church. For example, the Offertory of the first Sunday of Advent is a perfect means of consecrating ourselves and the new year to God: "To Thee have I lifted up my soul; in Thee, O my God, I put my trust, let me not be ashamed."

That part of Bible History which treats of the life and writings of Isaias, the prophet, and John the Baptist, the herald of Christ's coming is selected for study. A candle, set in a large white satin rose, decorated with evergreen is placed before the shrine of Mary as a symbolic reminder of the "Root of Jesse" and her stainless purity.

Another beautiful custom mentioned on one of the other days that will help the children to become conscious of the significance of the Advent season is the hanging of the Advent wreath in the classroom. It is made of evergreen; four candles one for each week of Advent are placed on it. The wreaths are made by the children; older children may make them for the lower grades. The wreath is

blessed and hung in a prominent place in the classroom, while the children sing an advent hymn. The candles are lit each day during religion time and again just before dismissal when another hymn of the season is sung. The enthusiasm of the children has brought this custom into a number of homes.

The Christmas Novena is another means of explaining Advent. The Ember days of Advent offer an excellent opportunity for practicing charity. Children can be encouraged to bring some little gift for the poor, which are later used to fill Christmas baskets.

Lent in the Classroom

The days of Lent and the three weeks preceding are the preparatory time for the Paschal season. They can be spent in a manner similar to those of Advent. Explanations are given of that portion of the Church year now at hand, in which will be reenacted the divine work of our Redemption, Christ's Death and Resurrection. We should not wait until Ash Wednesday to begin speaking about Lent. Already after Septuagesima Sunday the class begins discussing ways and means of doing penance and of practicing mortification. Children are advised to think about their Lenten resolutions. The teacher may wisely suggest a number of practices as a guide to what type of resolution is practical. On the Monday before Ash Wednesday, they should know definitely what they intend to do. Each child receives a slip of paper on which are typed three headings — prayer, fasting, almsdeeds. The child should feel free in his selection of a resolution, for, having chosen it himself, he will be more faithful in keeping it. Two slips may be made. One the child may place in his Missal as a daily reminder to renew his resolution at the Offertory of the Mass, and to pray for grace to keep it. The other may be placed in a small packet and sealed and tied with a purple or red ribbon and placed upon an altar which has a framed card bearing the name of the stational saint of the day. Special attention is given to this saint each day in the preparation of the Mass text, and the stational church in Rome is located on a map which has been made for that purpose.

The day before Ash Wednesday, the explanation of the Blessing of the Ashes and the Mass text make up our instruction. The better the children grasp the spirit of these prayers, the better disposed will they be to begin Lent. At a school for the colored where I have been privileged to teach for the past five years, about 40 per cent of the the children were not Catholic, but were just as eager as the Catholic children to make their resolutions and receive the blessed ashes.

To maintain the spirit of Lent, the prayers and hymns used in the classroom can be taken from the liturgy of the season. Children can be encouraged to make special efforts to be on time for Mass and to receive Holy Communion more frequently. This preparation is

intensified as Holy Week draws near, and special instruction is given on the liturgy for Holy Week and the glorious feast of Easter.

Other Suggestions

There are many other little practices that might be suggested, among them are the following: namedays and baptismal anniversaries may be observed in the respective classrooms. The child who is celebrating his nameday, may ask for a remembrance in Holy Mass, and receives the good wishes of his classmates. The name of the child, who is observing the anniversary of his Baptism is inserted in the baptismal chart; a candle, decorated with a Chi-Rho is lit, and the class sings the hymn *My Vow and Solemn Covenant.*

It is customary in a number of schools for teacher and children to part with the saying, "God be with you." instead of "Good-bye." This practice has been introduced in many homes.

Some schools recite the shortened form of the Canonical Hours, Terce, Sext and None. Also the shorter psalms might be studied and compiled in little books made by the children, and these psalms could be recited on special days.

Another suggestion would be to pray the Sunday *Collect* before or after a class, preferably the religion class. Each Friday, fifteen or twenty minutes should be set aside for the explanation of the Mass text for the following Sunday. Most of these practices appeal to children; and very little urging is necessary on the part of the teacher if she sets the example.

If annually the meaning and the mysteries of the liturgical year are enlarged upon, and if the child is given opportunity to put into practice what he has learned, the child cannot help becoming aware of the great force and power hidden in the liturgy. Some of us now present have had the privilege of being initiated into the liturgical life and of enjoying the riches of this life for a number of years; others are receiving its message for the first time during this Liturgical Week. It is a grace that brings with it a grave responsibility! Are we going to keep this message for ourselves or will we give it to those whose rightful heritage it is? There can be but one answer, for it is our conviction that we as Christian educators must base our methods upon a thoroughly liturgical outlook both in teaching and practice, not so much because it meets a present need but because it is the essential way of life given by Christ for all men and for all times.

ACTIVE CHAIRMAN: Sister Celestine, I think that of all the papers thus far read at this conference, yours is likely to be the one most used. I know that every nun who teaches in the primary schools will want to have a copy of

that paper. It will be printed in the *Proceedings* of this Conference, and may I add my conviction that any convent or priest's library that lacks a copy of this Liturgical Week's *Proceedings* and a complete set of the *Proceedings* of all the Liturgical Weeks is poor indeed. I hope that there will be enough requests for this paper of Sister Celestine's to make possible the separate printing of it, so that each teacher may have his or her own copy and not have to depend just on one in the library. As I listened to her paper, the thought came to me too that any college or university that prepares nuns for degrees will certainly be remiss in their duty from now on if they do not arrange special classes in methods of teaching the liturgy.

Now, since our next paper is cognate with the one just read, many of the discussion points that the latter may have suggested to you (and also because our time is short), we will postpone the discussion of this paper until after the next paper has been read, and then discuss both together, if that is satisfactory to you.

Our next speaker is one who has a national reputation as a poet; but she is known not only for her fine choice of words and the high flights of her imagination, but also for her uncommon common sense and pedagogical acumen. Likewise, she is president of the largest girls' college in the United States, and I daresay, in the world. So we are indeed privileged to listen now to Sister M. Madeleva, of the Congregation of the Holy Cross, President of St. Mary's College at Notre Dame, Indiana, whose topic is entitled "The Liturgy in Education: Secondary Schools."

LITURGY IN HIGH SCHOOL AND COLLEGE

SISTER M. MADELEVA, C.S.C.

THE PROGRAM for our conference has included no report of liturgical life in our colleges. A third of a college student body is made up of freshman. They represent the best development of liturgical thinking and practice in high school and a transfer of it to college. The college, if it is wise, will begin at once to build on this excellent foundation. Because most of my experience has been in the field of this process and because college is an essential unit in Catholic life I ask to expand the scope of my paper to include liturgy in high school and college.

Students are in high school for four years, in college for four years at most. They are in parishes for the rest of their lives. Their training should look not essentially at their short school years but at their long parish future. It should prepare them to live the life of parishioners with liturgical fullness.

As parishioners they receive, administer, and help others to receive

the Sacraments. The Sacraments, then, are the first great field of their liturgical training. They live their sacramental life in terms of the cycles of the Church Year. The liturgical calendar is the second basis of their training. They help to build and to support their church buildings. Liturgical art and architecture are a third field of training. These three fields will offer all the opportunities that students in high school and college need for liturgical education and will open to them every other possible legitimate field.

If liturgy is worship then liturgy in high school and college is worship according to the capacities of the high school and the college student. We become legal citizens of our country and responsible for its laws at the age of twenty-one. We become legal citizens of God's country at Baptism and responsible for its laws at the approximate age of seven. This connotes a spiritual maturity and capacity far in advance of our purely intellectual progress or our civic significance. Fourteen years before we have any voice in protecting the world from the atomic bomb we have a determining voice in protecting the world from mortal sin. As children we must make decisions, participate in legislation in which eternity and infinity are involved. By the time we are in high school and college we have had years of experience in the most tremendous issues in life. We have faced again and again the alternatives of heaven and hell.

It is against such a background and in terms of this relative maturity that high schools students, college students worship God, enter into the experience of the liturgical life. They should have that experience in all its richness and variety, in its deep inspiration, and in its challenges to the fresh and generous capacities of their youth.

They are sons of God. Their future is sanctity. They may realize this, if they are lucky, through martyrdom. They must realize it through their particular vocations. They walk, day in, day out, shoulder to shoulder with archangels and each with one in particular who simply "never lets him down," to use a colloquialism, for an instant. Their answer to themselves and to others when asked what they are going to do in life must be "God's will"; when asked what they are going to be, "Saints."

If we think that our high school and college students are unwilling or incapable of giving these answers we do not know them. We haven't talked with them on the levels on which they wish we would talk with them. We do not guess what their relations with Christ in the Blessed Sacrament are, nor what the intimacy of frequent Communion is doing for them. Sanctity is the perfect fruit to expect. Who knows but that it may be ripe for the harvest at this moment of the world's dire need?

If we think that our high school and college students are incapable of martyrdom we do not understand the implications, and the gigantic energies of our football teams. We could not have a football team

in this country if the stuff of martyrdom was extinct in our youth. The tragedy is that we offer our boys and girls no greater things for which to suffer and to die. The world and the war have opened a thousand arenas in which our youth has achieved physical martyrdom. God and sanctity are not among them. Cannot we, their pastors, their teachers, their parents and friends simply and steadfastly keep God before them as their ideal and sanctity as their vocation? Only upon such a basis can liturgy have any meaning.

The present generation is prepared to serve God or science, to worship Holiness or Hollywood, to follow the airways to heaven or to the world's end. It wants to do reconstruction work for immortal or for mortal men. Those of us who have had any contact with students in Catholic action know that they are the very stuff of sanctity, elate with the joy of holiness, acquainted with the possibilities of contemplation, aware of God dwelling in them and in their fellow men. They want not pious busy work for adolescents but the brave work of young Christians, not a sawdust sanctity but the Wood of the Cross. Unless we see this youth in its own heroic stature in the majestic company of its guardian angels we are not going to ask enough of it. We may disappoint it by our own mediocrity and divert it by our failure to demand fulfillment of its own supernatural destiny. This is the material on which liturgy in high school and college can fulfill itself.

Liturgy is worship. The high school student and the college student are mature, responsible worshipers. Their four or eight years in high school and college must make them more mature, more responsible, more holy. The program of their training must be for after school years. It is not an activity like the school paper or the school club which ends automatically with graduation. Its importance is its carryover into home life, parish life, civic life. High school and college are training periods. Liturgical experience must not be localized in a single place or adapted only to this short time. It must be a root-pruned plant that can readily bear transplanting to a small parish, a big parish, a rural parish, an old-fashioned parish, a new-fashioned parish, a liturgical parish or a non-liturgical parish. Students coming from our secondary and undergraduate schools today should be the most intelligent, most tolerant, most patient, most liturgical Catholics in their parishes. Are they? Can we make them so?

Saint Mary's College enrolled 225 students in its freshman class last September. The morning after freshman registration the chapel in their residence hall was filled with young women who had never been together before, who came from both seaboards, from the Canadian and the Texan borders. They answered the *Missa Recitata* almost as one. At the high Mass for the opening of school, the freshman sitting next to me sang "by heart" the Mass of the season, *Orbis Factor* with the *Ambrosian Gloria*. They had had not a single

practice in college and had never been present at a sung Mass at Saint Mary's. Could this have happened ten years ago or even five? It is one of the best commentaries on liturgy in high school that I can offer.

The point I have tried to make is the heroic stature of our high school and college youth. They are or can be young saints. They must expect nothing less of themselves. We must expect nothing less of them. As their teachers, we must provide them with some, at least, of the means. How shall we do this? By occupying them with the proper work of saints, worship. By occupying them with the highest worship, the Mass, the dialog Mass, and sung Mass. This asks patient, tireless, enthusiastic union of wills and minds. It asks an intelligent reading and application of our fine books on liturgy, Father Parsch's, Father Ellard's, for instance, a thorough knowledge of and obedience to the Encyclical on Church Music, the *Motu Proprio*. It asks the constant use of the Missal and the study of the explanatory material which it provides. Much depends on the students. Much depends on their teachers. More depends on their chaplains. Only they can make liturgy possible at school. Even more depends on their pastors. Only they can make liturgical experience possible in the parish. Only they can enable students to fulfill in their lives as active Catholic laymen and women the liturgical instruction and training which they bring to their parishes from their schools.

All of us need much humility and simplicity in accepting and assimilating these. We older persons need humility to admit that our children have a richness and depth of instruction that we did not receive. We need simplicity enough to ask them to share these with us. Christ as a young boy taught the doctors of the law. These students are other youthful Christs. If we ask their physical strength for national defense we can ask their spiritual training in our spiritual needs. If our homes and our parishes will turn to their high school and college students for liturgical leadership in liturgy as they do for help in food sales and variety shows, these students will find the legitimate outlets for their training. Their Catholic parish life will become one of fruition, not one of frustration.

If the liturgical training of students in high school and college looks constantly to its transplantation to home and parish, it will be kept strong, positive, and uncomplicated. It will avoid every kind of liturgical busy work, everything that will distract and detract from the great realities of the Mass, the majestic unfolding of the mystical life of Christ through the calendar of the liturgical year. Ideally, every student in a Catholic high school or college should be able to assist at a dialog Mass or a sung Mass every day of his school life. He should be able to continue this experience every day for the rest of his life. This continuing practice should be an emphatic element in his school training. We do the things that we think the most important. We have organized our entire world around three humdrum

physical meals a day. With the right kind of thinking and planning we can put the most important thing in life, daily Mass, in its first place and organize our lesser activities around it.

Our civic calendar is fairly overlaid with secular devotions, V-days, book weeks, bond drives, having their beginnings and their ends in material needs and natural objectives. The liturgical calendar has more than all their inspiration, fulfills more than all their purposes and fills the ordinary day and the work-a-day week with perennial and shining splendor. This calendar can very well be published on chalk boards and bulletin boards, in school corridors and classrooms. Letters can be dated by saints' days, announcements made according to them. Since Oxford and Cambridge still divide their school years into Michaelmas, Hilary and Trinity terms, this is not asking any abnormal devotion of Catholic schools. I should like to say here that we date even our business correspondence by the feast day. We sent a very large order to a business house in Chicago not so long ago on the Feast of St. Andrew. The reply came: "In answer to your letter dated the 'Feast of St. Andrew.' " So you can see how easy it is to get it even into the business world.

The numerous excellent liturgical calendars now available are copious texts on this subject. I remember the excitement and triumph with which a professor in the graduate school in Berkeley announced that he had just discovered that he had been born on the feast of Saint Michael. Fifty-two weeks of days named for pagan gods do not warm our hearts by their dedications. A year of days dedicated to Christ and His saints does. Why not help our students to share the joy of the liturgical year and to give it to the world?

The liturgical year will hold, in addition to the sacramental experience of daily Mass and Holy Communion, and weekly or frequent confessions, experience in the other Sacraments. Occasionally, students will have the privilege of attending Baptisms, weddings, ordinations, anointings for death. They should enter into these great events with as complete as possible a preparation, should share them with as complete as possible a participation. Fortunately, the Daily Missal contains the formulas for Baptism, Confirmation, Penance, Matrimony. Unfortunately, it does not contain the formula for Extreme Unction, the Sacrament for which everyone should prepare every day. I earnestly ask that this be included in forthcoming editions of our Missals. . . . I would like to insert here a little story about Helen ———. Her mother was very ill and she lived in a little Russian village near New York. One day a friend came to their home and said: "Helen, your mother is very ill and she is going to die. This is a very unfortunate time for you . . . this is a great experience. I want you to enter into it as fully as you can, so I shall stay at home here and do the work to let you enter with your mother the great experience of death. . . ."

Booklets for the Baptismal function and the Nuptial Mass are easily available. Students can be made familiar with them, can share them with others. Many of our students when marrying provide Nuptial Mass booklets for the bridal party, sometimes for all the guests. Yet, to many excellent Catholics the existence of these leaflets is a complete surprise. One Catholic college has a series of beautifully printed folders for its former students with: for weddings, the blessing of the Nuptial Mass; for deaths, the preface from the Mass for the Dead; for the birth of a child, the blessing of mothers. These are practical ways of incorporating the liturgy into the parish lives of students through the avenues of school. The liturgical prayer for travelers should have an unlimited use if an inexpensive print of it were available.

Too much cannot be said for the inspiring texts of the Sacraments just referred to and the influence of repeated and thoughtful reading of them upon students in high school and college. The strong food of these great formulas will correct their taste for the insipidities of pietism. The dignity of being a Christian and living as one will become not a vague theory but a great experience.

The home of the parish is its church. All their lives parishioners are building churches or paying for them. Catholic high school and college education should very well offer training in the fundamentals of church architecture and liturgical art. Few subjects are more fascinating and few are more necessary from a purely business viewpoint, and few more literally edifying. *The Liturgical Arts Magazine* is, of course, the great current publication for this purpose. *Notes on Art for Catholics* by Miss Charlton Fortune is a brief, excellent handbook. It has come out very recently.

One of our midwestern colleges for women has an interesting classroom in which classes in religion are taught. One end of the room is arranged as a very simple liturgical sanctuary. It was designed by the students and executed by local carpenters. It illustrates to the students how a chapel, which is liturgically correct and of good design, can be furnished in a small parish for a maximum cost of two hundred dollars.

This paper has not aspired to provide outlines of courses or plans of study of liturgy in either high school or college. Rather it has attempted to present the ideals for such courses. To realize these it has proposed as essential daily Mass, recited or sung, participation in the Sacraments, the calendar of the Church Year, study of Church art and architecture. It asks a familiarity with the formulas and rituals of the Sacraments, a reverent solicitude for the mind of the Church and the papal encyclicals where such have been written on these subjects.

The liturgy is a school for sanctity. Worship is the greatest experience on earth or in heaven. The high school student, the college stu-

dent can know this in its liturgical modes. It is an experience geared to the stature of youth, a millitant experience, a vicarious experience in suffering and exaltation, in material detachment, in contemplation, in vision.

Within the month, the Transcontinental and Western Air Corporation has announced the appointment of a specialist from the United States Office of Education, as its director of Air-Age Education. New York University has published a brochure on Junior Achievement, entitled "Education looks on Junior Achievement." The state of Indiana has set up its Board of Junior Achievement. . . . All this mail came into my office within the past month and has probably come to yours. These are straws in the wind of the world. Business is training youth for its future, is teaching it to think its thoughts, to live its life, to build its temples, to worship at its altars. The children of the world are wise in their generation. Let them not be wiser than the children of light. The Church must train its youth for its future, to think its thoughts, to live its life, to build its temples, to share in work and worship at its altars. The liturgy is the great laboratory for this training. Through it youth participates with the priesthood in the administration of Sacraments, in the unfolding of its calendar, in the building of its basilicas and its sanctuaries. Through it our colleges and high schools become training schools for saints.

ACTIVE CHAIRMAN: Sister Madeleva's paper was indeed magnificent, and I am sure it will be wanted by the teacher-nuns, along with the one given by Sister Celestine. I don't doubt that these papers will lead to much discussion, particularly from the "young saints" described by Sister Madeleva, the many high-school students here this morning; and surely the devil's advocate can have nothing to say against any of you for what you did this morning in this auditorium. Your attention and behavior were quite admirable.

Inasmuch as these two papers concern the education of young people, the learned priests and monsignori and Sisters will bear with me if in the discussion I yield first to any young person who has something to say. I am sure there are some who recognize, in one or the other of these papers, experiences which he or she has had in the schoolroom, and who might wish to pass on that experience to the other boys and girls.

One of the things suggested by Sister Celestine was that the *Missa Recitata* could be used for boys and girls in the first and second grades. That was wonderful. When I once objected to the singing of hymns by the children at the Sunday Masses in my parish, I was told by one of the Sisters that "this is the only way to keep the young people quiet." Well, in this connection, it might be interesting to hear from some young person just at what age the Mass began to mean something big in his or her life. Now is there any young boy or girl who would like to contribute to this discussion?

Miss Margaret Campbell (High School Student, *New Orleans*): As to just when the Mass really meant something to me, I would say that it was the time when I got my first Missal. I found that the little prayer books for children did not seem to fit in so well, as they were just prayers, and I couldn't understand what the priest was doing, while I said the prayers. When I was in the fifth grade, one of the Sisters provided us with Missals that made it easy to follow and understand the Mass; so I think if more children could get such simple Missals they could really understand the Mass.

George McDonald (Student, Loyola University of the South): I would like to ask Sister Madeleva what is the advantage of having the Mass, especially the *Missa Recitata*, in Latin. I think it should be in English, especially for children who cannot pronounce the words, let alone understand them. Even college students find it difficult to get the Latin pronunciation, and I don't see why there should be any objection, because we say the "Our Father" and "Hail Mary" in English, and still it means the same. If the Church needs a language for the priests to communicate among themselves, that is all right, but I think English is the language we are all going to speak for the rest of our lives and it should really be brought into the Mass.

Active Chairman: That does open a very wide question. Would you like to interpret to this assembly the mind of the Church in this matter, Sister Madeleva?

Sister Madeleva: I am afraid that I can't interpret the mind of the Church; although I believe she does permit, in the *Missa Recitata*, some use of English, excepting the responses that are ordinarily given by the acolyte in Latin.

I very carefully, I thought, avoided the subject of the language in which the *Missa Recitata* should be participated in. However, I will say this: I think that it is a sad reflection upon the mentality of Catholics in the twentieth century that we, after more than fifteen hundred years of what we consider progress and advancement and development, now find ourselves intellectually unable to follow the Mass which the illiterate people of the so-called "dark ages" knew by heart. Moreover, I do not believe that children experience the great difficulty we think they do in pronouncing or understanding Latin words. There are few children under seven, eight, nine and ten today who don't know the names of all types of bombs and bombers and planes, all types of radio broadcasts, all the weird doings in the "funnies." They are mastering polysyllabic vocabularies on every subject except religion, and now suddenly we have to be reduced to monosyllables and to the most simple vocabulary in our religion, when we are becoming world-minded in every other field. In this connection, someone recently remarked to me: "I don't know what our boys will think when they come back from the war and find that we want to drop the Latin. That was the one thing that gave them a feeling of being at home when they were attending Mass in almost any country."

Those are some of my reasons for preferring the Latin for the Mass. Particularly I can't understand that, if we are able to form any concept at all in our minds about the Mass, if we can think intelligently about the great mysteries of faith and the Sacraments, we cannot achieve the very simple,

unvaried vocabulary of the *Ordinary of the Mass* and the responses. It seems to me that there is a lack of good will on our part, in being averse to giving to the Church and the Faith and God as much mental effort as we so readily give in the science laboratory or on the athletic field. Personally I can read the most difficult Latin — and I am not a classicist — much more easily than I can read the sporting page in the newspaper.

Active Chairman: Sister Madeleva's remarks come to this: the trouble lies not with the Latin but with ourselves. May I take a minute to explain one practice that I used when teaching Latin in a Catholic high school. I would read every day, to the class, a part of the Mass of the day in Latin; and by the end of the school year, any boy in the class could not only translate the words, but could give you the meaning of any part of the Mass in its relation thereto.

Jack Maher (Student, Loyola University of the South): I wonder to how many of us it makes any difference in the meaning of the prayer, whether we recite it as "Pater Noster" or as "Our Father Who art in heaven." It is not the words we say, it is what we mean when we say them that counts; so while the priest is saying *Pater Noster*, we follow with him either in Latin or in English. I don't say it in Latin, because I have been unfortunate enough not to have learned it. Perhaps you think I am not unfortunate. I can tell you that I am. I regret sincerely that I don't know Latin, and I wish with all my heart that I did, and I hope I will be able to learn it some time or other. Apparently I cannot fit it into my college curriculum just now.

What I am getting at, though, is that there are many ways of formulating ideas or expressing our thoughts mentally without using words. For instance, if we listen to the opera, and know its theme, it is just as easy for us to imagine and actually be a part of what is happening as it is if we understood the words.

It is the same when we say our rosary. We meditate on the mysteries, but we don't say the mysteries, we say the *Our Father* and *Hail Mary;* and I don't think it detracts from what we get out of this form of prayer. It might at first. It is hard to concentrate on the mysteries at all times; but regardless of what I am saying, the thought of the mysteries is there, and if my mind wanders, the prayers help to bring it back.

Active Chairman: Thank you very much, Jack. Yes, even though you don't understand the words, your heart and soul can be in it. Don't give up on Latin. If you ever get to New York you will find a group of laymen there practicing the *rosa-rosae* of Latin just to be able to recite the Office in Latin and follow the liturgy in Latin. Don't give up hope.

Young Lady (Student, Urusline Academy, *New Orleans*): I would like to ask Sister Celestine a few questions on the *Missa Recitata* and there are quite a few. Shall I ask them all at once? Is it strictly liturgical to have the *Orations*, the *Epistle*, and the *Gospel* read aloud by one of the congregation? May it be in English and by one reader or by a group?

Active Chairman: An excellent book has been written by Father Ellard on the *Missa Recitata*, in which he has incorporated a description of the

various practices in the different dioceses. So since this book is easily available, I suggest that you get together with your friends and make a study of it; then spread your knowledge among the other boys and girls around New Orleans, so that when the opportunity offers, you may properly take part in the *Missa Recitata*. In short, *The Dialog Mass* by Father Ellard, describes exactly what is allowed and what is not allowed.

ABBOT COLUMBAN: The simplest way to put it, I think, is to say that you may recite, in the dialog Mass, everything that a server answers at any Mass and the Choir sings at a High Mass (including the Proper).

MR. BROWN (Loyola Student): Sister Madeleva, you said that we should be saints. I guess we all have that ultimate objective in life, but it is a little far in the future, and I know it is a little tough to prepare for it.

ACTIVE CHAIRMAN: If you are not a saint now, you never will be.

MR. BROWN: Well, Father, now and then you might not be a saint, but ultimately you hope to be one. What I am getting at, Father, is that the liturgy of the Mass, it seems to me, is good; but (perhaps my education has been a little deficient) I don't think that any part of it outside of the Consecration and the Communion has too much bearing on your daily life. It seems to me if you get an appreciation of Christ's presence in the Eucharist, it is more than anything else you could possibly get out of the Mass; and I think that everything else is, in a way, superfluous; and I don't believe anything but the essentials should be stressed. Now as for little children, of say six, appreciating the Mass, I can tell you that when I was six and seven, I not only did not know what was going on, but I did not care. I do now, but I didn't then. To tell you the truth, Father, the more I have gone along in life, all my progress seems to have been in attempting to realize Christ's presence in the Eucharist; and as far as the rest of the Mass is concerned, frankly it doesn't mean too much to me. The Gospel is, of course, the Word of God, as we know, and the way we should guide our life; but to me the most important thing in Mass is Communion and reception of Communion, and I'd say probably that this is the essential reason for attending Mass.

ACTIVE CHAIRMAN: May I say that the Sacrament part of Mass is very important, but the Sacrifice part is most important, too. Following the liturgy and making yourself a part of the Sacrifice is just about the grandest act you can perform on earth. You, too, belong to the Royal Priesthood of Jesus Christ on earth.

MADELINE DUGAS (Student, Dominican College, *New Orleans*): In a talk on a previous day, one of the speakers seemed to discourage private devotions during liturgical services. Since our college liturgical training is to prepare us for afterwards when we belong to the parish, wouldn't it be a good idea if the parish priest announced, on coming to the altar, what Mass he was going to say and what saint he was going to commemorate, and then if he couldn't find an idea for a sermon, he could always talk about the liturgy of that day? In that way he would have material for a whole year and get his parishioners educated in the liturgy at the same time.

Active Chairman: I trust the priests here paid attention to those last remarks. Yes, I think it would be very nice to have in the back of the church an *Ordo*, so placed that any who do not have their own — and many don't — might be able to see what Mass is being said and what saint commemorated. But as it is now past our closing time, I am afraid we must bring this interesting discussion to a halt. Since our afternoon session will deal with the liturgy in parish life, perhaps some of these problems will find a solution in the papers then given. Will our Honorary Chairman now lead us in a closing prayer?

(*Prayer*)

(*The meeting was recessed until 1:30 p.m. the same day.*)

Afternoon Session — December 13

The afternoon session was called to order by the Active Chairman, Rt. Rev. Msgr. Joseph P. Morrison, pastor of Immaculate Conception Church in Highland Park, Illinois, at 1:45 p.m. He introduced the Honorary Chairman, the Rt. Rev. Monsignor Lucien J. Caillouet, Houma, Louisiana, who led the opening prayer.

(*Prayer*)

Active Chairman: Our session this afternoon consists of a symposium on "The Liturgy in Parish Life." It will be divided into four papers, each about twenty minutes long (we hope!); with two pertaining to liturgy in the parish life of the city, and the other two, to parish life in the country. So without further ado, I will call on Rev. H. P. Lohmann of New Orleans to present the first paper as listed in your program.

THE LITURGY IN URBAN PARISH LIFE (1)

Reverend H. P. Lohmann

For centuries, the treasures of Christian knowledge and art were buried in monasteries. There they were carefully guarded and preserved for posterity, kept ever open to all who came to savor by them, ever ready to be brought out into the world, when opportunity was afforded, so that all mankind might profit by and enjoy them. Today, every fair-minded student of letters is grateful to the monks who proved themselves such excel-

lent custodians of these invaluable sources of knowledge. As time went on, more and more students attended the monastic schools, every one of these students profiting by a study of the treasures preserved therein. In time, they emerged to spread the knowledge abroad and so successfully that today almost all learning, together with its original source-material, is available, thanks to the monasteries, for use in all reputable schools.

In a similar way, the monasteries have been the custodians of the liturgical treasury of the Church. Modern monks, as well as those of other days, really live the full life of our holy Mother, the Church. Their reward for leaving the world and its glaring attractions is to live, in fullest measure, the life which the Savior came to bring, and which He desires that we should all enjoy abundantly. Hence they have always kept their doors open to all who desire to adopt the monastic form of life, offered hospitality to all who come to partake of it in passing. Unfortunately, however, they are too few in number in these United States, or too little known, to permit the majority of our people to appreciate the full liturgical life as it is lived in these hallowed centers.

For this reason, perhaps, and also because until fairly recently, few other religious bodies could live and enjoy and profit by the splendor of the liturgy of the Church, as fully, the mistaken notion became current that liturgical life belongs in the monastery alone, and that we on the outside cannot expect to have it, that if we do want to have it we must go into the monastery. This idea has been accepted by far too many people today, with the sad result that many good Catholics living their normal Catholic life in the world fail to receive the many helps which holy Mother Church has prepared for them in the delights of the liturgy, which She has planned and devised for the edification and solace of all her children. Thus, many have spiritual anemia, or lost their taste for the higher things in the Church, never having been privileged to know how sweet is the Lord, in the splendors of that public worship which His Spouse on earth so lovingly offers to Him and to His Heavenly Father.

Pope Pius XI, of sacred memory, is the Apostle of Catholic Action. For all of us, Catholic Action is the key forward movement of the day. Every thoughtful Catholic is realizing more and more each day that it is the vital need of our times. Efforts are being made by Bishops and priests alike to introduce our people to its sound principles, to offer them its indubitable advantages, in response to the words of His Holiness (June 11, 1929): "You know in what manner of times we live, and what these times demand from the Catholic forces. . . . We deplore a society growing ever more pagan, wherein the light of the Catholic faith is growing faint in souls. In consequence, the Christian sense, and the purity and integrity of morals, are also waning within them to a really alarming degree. . . . It is necessary

that the Catholic laity do not stand idle, but be united with the ecclesiastical hierarchy and ready to obey its orders; that they take their share in the holy warfare; and that by self dedication, prayer and action, they cooperate for the reflowering of faith and the Christian reformation of morale."

Five years later (1934), the Most Reverend Apostolic Delegate to the United States, with the words of the Pope still ringing in his ears, analyzed the papal program of Catholic Action as comprising a striving for personal sanctification and the more frequent participation in public worship, and the application to Christian reform of the zeal aroused by this active participation.

Cardinal Villeneuve, a recent visitor to New Orleans, after functioning as Papal Legate to the ceremonies in Mexico City commemorating the crowning of the statue of Our Lady of Guadalupe, had very clearly explained to us the relation between Catholic Action and the liturgy. "In our day, when every effort is being made to instill a religious spirit in society, it would be a lamentable mistake to give predominant place, above liturgy, to various organizations and pious works, whose supernatural efficacy depends entirely on how much they are imbued with a liturgical sense. And therefore, among the many activities of Catholic Action, the liturgical apostolate should be given the first place."

These plain statements of the leaders of the Church are a conclusive proof that the time has come when we must take the liturgical life out of the monasteries and bring it into the everyday parish life of every Catholic who is by his very Baptism a member of the Mystical Body of Christ and therefore, entitled to a full share in His life. The monasteries will continue to live this full life of Christ even when they share it, as they have always longed to do, with their brethren living in the world and necessarily busy about many things although ever mindful of the most important. Far better will laymen be enabled to care for the most important thing in life when they begin to do so methodically, together with their fellow Christians following Christ the Leader. More exalted will be the honor they give to God, more securely will they effect the will of God by saving their immortal souls, when they go about this serious business united with one another, united with Christ. The Mystical Body of Christ will function properly and secure the good results desired by God and man, just as soon as the liturgy becomes a part of everybody's life in everybody's parish church every day.

In speaking of introducing the liturgy into parish churches, it is well to understand clearly that this is not an effort to do the impossible or the extravagant. Without going into the niceties of detail or the complexity of the plans suggested by outstanding liturgical minded leaders of our day, it is possible to start on a very simple plane. So-called liturgical altars and mis-called Gothic vestments,

all-linen albs for the sacred ministers and the altars, are invaluable in augmenting the pomp of liturgical splendor and are a very welcome indication of an honest effort to observe the meticulous rubrics of the Holy Sacrifice according to the mind of our Holy Mother the Church, the Spouse of Christ. These are indeed, useful tools which lend themselves readily to the thorough introduction of the liturgical spirit into the congregation, valuable externals which attract the faithful to the reality which they represent and indicate. They are impossible for no parish church and they seem rather to abound in the poorer houses of God than in the stately temples which could more easily provide them. None the less, liturgy must go deeper than these mere externals.

Liturgy need not be *brought into* our parish churches: it is there already. For it includes all the official prayers and services, Sacraments and Sacramentals which are the normal program of our Catholic Church. Primarily of course, in the Roman Church, and, in the Eastern Churches exclusively, the liturgy refers to the august Sacrifice of Holy Mass. Holy Mass is daily offered in every Catholic Church which enjoys a resident priest and hence a daily occurrence there with which every Catholic is familiar.

The Holy Sacrifice of the Mass is THE liturgical act which we are bound to attend at least once every week on the Lord's Day. Some wise and discerning Catholics take part in this liturgical act daily, but their number will grow when the number grows of those who understand and in a deeper sense realize what the Holy Sacrifice of the Mass is. Here is where liturgy must begin in parish life; not by seeking the introduction of something new, but by properly using and by intelligently taking part in this most solemn and most sacred Rite which is already on the daily program of our parish churches.

The saintly and pastoral-minded Pope Pius X had this in mind and on his program when he inaugurated the liturgical movement in 1903. His plan was to "reestablish all things in Christ," and the liturgical movement was the means he deemed best fitted for this sublime purpose. Often indeed do we hear him quoted as telling the Catholic world to pray the Mass instead of praying at Mass. Forty years have passed, Pope Pius X has been called to his reward, his almost inspired words continue to be quoted and yet, alas, too many of his followers continue to pray at Mass instead of praying the Mass itself.

Pope Pius X made it clear to the world that "active participation of the faithful in the holy mysteries and in the public and solemn prayers of the Church is the primary and indispensable source of the true Christian spirit." Long, long before, St. Paul had directed Catholics to let that mind be in them which was also in Jesus Christ. And now a Pope tells us that the best way to become really Christ-minded is to take part, intelligently and actively, in the liturgical acts of the Church, particularly in the Holy Sacrifice of the Mass,

with a reasonable understanding of just what is going on at the altar and of the important part we play in it.

The Catholic Church is nineteen hundred years old and during all the years of her existence she has been praying. The result of this prayer-experience is the very best prayer book that can be produced, and that prayer book is called the Missal. It is one of the Church's seven liturgical books, by far the most practical one for the lay members of the Church. Prayer books galore have been published that are attractively printed and well stocked with prayers and novenas of every kind; but not one of them approaches the Missal, in its practical value for enabling its user to pray to our heavenly Father, as part of that great Mystical Body of which the Son of God Himself is the Head.

The Missal is becoming better known and far more generally used, thanks to this strong impetus given by Pope Pius X, and thanks too to the liturgical crusaders who have never ceased broadcasting his clear direction. Just as soon as all our people begin to use the Missal at Mass, there is going to be a better liturgical spirit in our parishes.

We hear much said about the difficulty of the average person using the Missal intelligently at Mass. Too much is said, not enough is done. Every priest who has made an honest effort to teach people how to use the Missal knows that it can be done, provided the pupils are honestly desirous of learning how to do it. Some years ago one of our priests organized several parish Study Clubs and used the Missal as a text with the Mass as the subject of instruction and discussion. The results were that Missals were placed in the hands of Catholics who perhaps never before had come closer to a Missal than the one used by the priest at the altar. It was a question of but a short time when these good people began to use their Missals intelligently every time they assisted at Holy Mass; and it was not too long before several members of the groups began to assist at daily Mass and actually to enjoy this daily use. Many such activities are in progress today, many more people are being introduced to the Missal and its use; and, through this practice, liturgical life is growing in every one of our parishes.

The so-called dialog Mass is a logical and healthy outgrowth of the individual's appreciation of and love for the Missal; and when the priest officiates at such a Mass, he feels that he is getting results when he begs the congregation, after having made a like plea to the angels and saints in heaven, to pray to the Lord God for him because he has sinned exceedingly in thought, word and deed through his own most grievous fault. The congregation in turn, loses no time in praying Almighty God to have mercy on him and forgive him his sins and to bring him to everlasting life; to which the priest joyfully answers a hearty *Amen*. Such a priest no longer turns in vain to the congregation when he bids them: "Pray, brethren, that my sacrifice

and yours may be acceptable to God our Almighty Father." They take him at his word and at once pray the heavenly Father to accept the sacrifice from the hands of the priest who is leading them in its offering.

Let's understand clearly that the dialog Mass or the Recited Mass is definitely no innovation. It is rather a return to the practice when everybody present at the Holy Sacrifice answered the responses. In this united worship of God, the people learn more and more about the real meaning of the Mass. Any parish with a Catholic school can easily bring its people back to this ideal manner of participating in holy Mass. One small city parish without a parochial school has trained its children to do this very thing in a quite intelligent way. Children of today are the adults of tomorrow. The adults of tomorrow will be ready to join intelligently with their children in this practical method of assisting at Holy Mass.

It is encouraging to know that the local Council of Catholic Women have voiced their corporate program for "the extension of the Mystical Body of Christ to encourage the adoption of courses in liturgy and Gregorian Chant by all Catholic Colleges and High Schools, and eagerly to second every effort to promote active participation of the laity in liturgical functions of the Church." Father Lord, of Sodality fame, tells us that "devotion to the Mass and the appreciation of the Catholic liturgy are at the very basis of Catholic Action."

The Catholic Church has built its most important liturgical actions around the chief liturgical functions of the Sacrifice of the Mass, with the definite indication that therefrom comes every grace of God, every blessing which other liturgical functions impart. Let's really get acquainted with the Mass and let's follow it closely and carefully, piously, and reverently, by use of a Missal. Father Stedman must have a precious crown awaiting him in heaven for the unlimited good which he has done by introducing the Missal to our people in such simple form. Never do I lose an opportunity to introduce this Missal to liturgical beginners; rather I seek opportunities to place it in their hands. Just a few words of explanation, the simple explanation of one of its unlimited number of powerful, meaningful and devotional prayers, and the Missal attracts attention, has a new friend for life.

Marriages take place in every parish church, and, for Catholics, Marriages are at Mass. So great is the Sacrament of Matrimony that the Church has set up a special Mass for its proper celebration. Realizing the importance of Christian Marriage for the Church, and for the world at large, and even for heaven itself, the Church has introduced special blessings within the very Canon of the Mass. After explaining to Catholics what they lose if they are married outside Holy Mass, that they deprive themselves of graces which they will sorely need, unless the Nuptial Blessing is given, almost every reasonable Catho-

lic decides positively that he or she wants to be married at Mass. Here again the liturgy comes into the parish, here again there can be an active participation of the laity in its celebration. Beautiful little Missals have been published for this holy and happy occasion entitled *The Mass for Bride and Bridegroom.* I make it a practice to give these to the bridal couple before the wedding with the suggestion that, as a preparation for their marriage, they carefully read over and get familiar with the prayers which are special to this Holy Mass which is to be offered for them in such a special way. At the Wedding Mass, they find a copy of this little Missal on the kneeling bench before them and thus they are ready to participate actively in their own wedding Mass, to offer this Mass themselves with the Priest, to offer themselves to the heavenly Father along with Jesus, and finally to receive Jesus when He offers Himself to them in Holy Communion after receiving His special Nuptial Blessing.

At a recent wedding in one of our city churches, a thoughtful bride provided a little Marriage Missal for every one of the guests. At this wedding, not only the bride and groom and the wedding party, but all their relatives and friends were enabled to actively participate in the Nuptial Mass with the certain result of bringing down upon the newly married couple the blessings which their liturgical zeal deserved. This thoughtful provision was appreciated beyond description by the guests, and I feel certain that this fine example of liturgical thoughtfulness will be followed by many of those who were privileged to enjoy it.

Into the elaborate ceremonies of Holy Week, called the Greater Week in the liturgical language of Holy Church, the Church has crowded the beauties of doctrinal teaching together with a stern warning to sinners and a bright hope for repentants. This takes place when, through her liturgy, she puts before us the sufferings and sorrows of the Savior, with Whom we are led to mourn for our own sins and those of all the world as we recall His bitter Passion and Death as the price of our Redemption. The mind of the Church is clear that the elaborate ceremonial of this Greater Week is to be carried out with all possible solemnity. Bishops pontificate in their Cathedrals. Even the *Memorial Rituum*, in its directions for small churches, takes for granted that in many cases even these will solemnize the Holy Week functions with the assistance of a deacon and a subdeacon. And so these solemn services are performed in very many of our churches.

The opening ceremony on Palm Sunday is a source of great potential inspiration, with its procession with blessed palms and the symbolic entry into the Church after the Choir inside the Church has sung to and listened to the Choir singing outside the Church. It is impossible to take part in this opening ceremony of Holy Week without being deeply affected by it. And this function must take

place in every parish church in its entirety. The beautiful procession with the Blessed Eucharist on Holy Thursday to the Altar of Repose, the adoration of the Cross on Good Friday while the clergy and the choir sing the soul stirring reproaches of the Savior to His people, the return of the Lord to the main Altar to be consumed by the officiant at the Good Friday Mass of the Presanctified — all these functions must take place in every parish church, all are a true exemplification of the sacred liturgy, all make us better Catholics and more proud and more grateful that we are Catholics, knowing that the Lord hath not done so to every group of people.

All during Holy Week, and especially on Holy Saturday, the use of the Missal is indispensable for the intelligent following of the services. Again Father Stedman has met our need with his *Lenten Missal*, a veritable treasure which should be recommended to everybody who can read! A sick person last Lent, unable to get to church at all, told me of unlimited comfort and consolation derived from the daily reading of the proper of the Mass for every day in Lent from this Missal. Holy Saturday services are just as beautiful and inspirational as they are long. They take place in every Catholic Church which is a parish church, and we can well say blessed are the people who attend them with Missal in hand, for they go home filled with the joy which the Risen Savior brought to the world, a joy no man and no human can take from them.

The choir, for these glories of the liturgy during Holy Week, is quite a problem, but one that can be solved. Given good will, any choir can be trained to chant properly and correctly the official music of the Church. A proof that it is not forbiddingly difficult is the fact that choirs in small churches are able to sing it in its entirety and to sing it well. A small choir in a small parish of this Archdiocese sings the entire *Tenebrae* service almost perfectly according to the arrangement in Manzetti's Holy Week book. The pastor with the assistance of the organist and choir-director trained the twelve members of this choir which, by the way, is in the country. Surely the city parishes can do as well! To this service of *Tenebrae* the congregation came religiously and faithfully and devoutly, just as they do in Cathedral churches where seminarians chant the Office with such perfection. Another choir in another small parish church sings the entire service on Palm Sunday as well as on the last three days of Holy Week's morning service according to the Roman Gradual, having recourse in some few cases to psalm tones when the melodies are quite lengthy and difficult. These examples should give courage to any pastor of good will, to any choir that really wants to do things according to the mind of the Church. It is not only possible, it is actually being done — and by those who would seem least competent to do it.

The saddest and at the same time the most consoling liturgical act that frequently takes place in our parish churches is the funeral

service. The prayers as well as the music, which the Church offers us for this last tribute to a loyal member of the Mystical Body of Christ, are so powerful in consoling the bereaved, and in helping the departed reach his heavenly goal, that every one of us should be well acquainted with the prayers and with the music with which they are prayed. Missals are available in which the entire text of the Funeral Mass and the Burial Service are contained. Every Catholic attends funerals from time to time, but too few are equipped actively to participate in the prayers offered for the repose of friend or relative and for the consolation of the bereaved ones. Mozart and Verdi have tried their luck at rivalling the simple beauty of the grand Gregorian Requiem and they have failed; it seems impossible to conceive the possibility of ever equaling, much less improving upon these superb melodies of the plainchant. The little booklet called *The Catholic Burial Service* is the key to the people's understanding of these liturgical treasures. These booklets are being distributed, they are being used; and those who use them intelligently really *assist* at the liturgical service and profit immensely thereby.

These few indications of what is being done to introduce our people to an understanding and a consequent appreciation of liturgical functions in their own parish church give us hope. Something is being done, much more can be done. May God speed the day when an honest effort will be made to bring into our parish life all the beauty and glory of the liturgical life of the monasteries. They have guarded it for us all; yet it is not specifically or peculiarly monastic, it is *Catholic*. Let's get acquainted with what is ours, let's begin to use to advantage the unlimited helps which the Church gives us through her official liturgy. Just as soon as we get well acquainted with this sublime reality, just as soon as God's children get to see clearly the object lessons which His Church teaches us through the liturgy, we will not need to urge and plead with our congregations to participate actively. It will be impossible to stop them.

Active Chairman: Thank you, Father Lohman. You have laid down some fine principles that give us some encouragement as to what can be done. The second paper will be presented by Father E. W. Neuzil, Iowa City, Iowa, another city pastor.

THE LITURGY IN URBAN PARISH LIFE (2)

Reverend E. W. Neuzil

It is the duty of every pastor to discover and use the best methods to develop the Christ-life in that portion of Christ's Mystical Body allotted to him. There are no two parishes that are exactly alike. Each parish has its peculiar problems and special characteristics and methods that are used in one parish to develop the spiritual life of the people effectively, which might prove to be a failure if used in another. When appointed to a new parish, the zealous pastor will first study carefully the spiritual status of the people in his parish, their cultural and educational background, their economic status, their customs and peculiarities. And then he is able to lay plans for their spiritual advancement.

We are all agreed, I trust, that the intelligent use of liturgical practices in parochial life is the best means to foster ardent Catholic living. The manner of introducing these practices will naturally vary with the nature of the congregation. In some parishes liturgical practices can be, and are, introduced rapidly with results that are most gratifying. In other parishes the progress necessarily must be slow and at times somewhat discouraging. The greater number of parishes, I think, are of the latter kind. At least I know that mine is, and if you will bear with me for a few moments I will try to describe for you my experience. I hope you will pardon the personal reference as it goes on.

After spending the first sixteen years of my life as a priest teaching in our diocesan college, I was assigned as pastor in a town of 17,000 inhabitants. My parish is the smallest of three in the community and without a parish school. There is a small country mission attached to it. With practically no previous experience in parish work, it naturally took me some time to get acclimated to my new environment. The temporal administration of the parish did not present any very great problems. The parish was left in fine shape financially by my predecessor. But the spiritual care of my people gave me considerable concern. The people came to Mass as regularly, I thought, as in most parishes, the number of communions was also average; a few came to daily Mass. But there was something lacking. There was no spiritual vitality, no spark of enthusiasm for religion. The people seemed to be languid at Sunday Mass, I dusted off my pastoral theology and read through it, but it gave me little help. I subscribed to and read the monthly periodicals published for parish priests. While these offered some suggestions, I still felt incompetent to solve the difficulty. I was looking for something that would revitalize my people spiritually. I consulted with my confreres, and one of them suggested that I read

the *Orate Fratres*. I had never heard of it before. I subscribed, and soon became an ardent reader. I sent for, and read the books recommended on the liturgy and the Mystical Body. I soon had the beginning of a respectable library in liturgical literature. It gradually became clear to me that the introduction of liturgical practices in my parish would accomplish the results that I wanted. The conception of the Church as the Mystical Body of Christ began to take on some meaning for me. I remembered faintly of having had something about it in Dogmatic Theology in the seminary, so I looked up my dogma text and found the entire treatment of the Mystical Body on a page and a half. After a year of study I was ready to do something. How was I to begin? What was I to do first? The intelligent thing seemed to be to teach the people what I had learned myself, what I had not learned in the seminary.

It took me a year to instruct the people on the nature of the Church as the Mystical Body of Christ and the place of the Sacraments in the Christ life of its members. I preached on it every Sunday at Mass, at special devotions, in the instruction classes, at sodality and society meetings; in a word, at every opportunity.

It took another year to instruct them on the Holy Sacrifice of the Mass as a public and corporate act of worship in which the people have an active part. In the meantime, we taught the children in the religion classes of the upper grades and High School the use of the *Sunday Missal*. I was a bit hesitant in trying to get the adults to change from their customary habits of assisting at Mass. However, I was happy to see that the parents became interested when they saw their children using the Missal at Mass. Some learned from their children and began to use them, others asked about "the new style of prayer book the young people were using." During Lent that year we held instruction classes for adults, on the Mass and the use of the Missal after the evening devotions. The response was very good. Gradually the Missal supplanted the traditional prayer book or rosary at Sunday Mass. There was a consequent improvement in the manner of assisting at Sunday Mass. The listlessness disappeared. We held a special instruction class for those who wished to learn the use of the daily Missal.

It was an easy matter to train the High School religion class in the recited Mass. They took to it enthusiastically as young people do. With the permission of the Bishop it was introduced at one of the Sunday Masses and the congregation was asked to join in with the young people, but they did so rather weakly at first.

Our next step was to train the choir in the chant. A priest was engaged for six weeks to teach the chant to the choir. We have a mixed choir because we still depend upon the ladies for the weekday high Masses and funerals. We did recruit a male choir to chant the Mass *a capella* once a month. The war has diminished its ranks but

we are still functioning. Through the constant use of the chant at High Mass, the people are becoming familiar with it. Some time in the near future we shall attempt congregational singing of High Mass.

Two Benedictine Fathers were engaged to give a Mission to further the progress. The Mass and liturgy were stressed in every sermon. Several of the blessings from the Ritual were explained and given. Unfortunately most of these beautiful and inspiring blessings have been neglected too long by us priests. The people do appreciate them if only we give them the opportunity. Their revival will aid in restoring a more lively faith in, and a greater appreciation of, the value of these secondary but important helps in the daily life of the people. We have used them at every opportunity. The effect of the Mission was very noticeable in the spiritual life of the parish. And a fine thing about it is that the effects have been permanent. We have had increasing numbers at Holy Communion and the daily Mass attendance increased greatly.

Attendance at the annual Liturgical Weeks has been a great source of inspiration and encouragement to me. The opportunity of meeting the leaders of the movement has been very beneficial. The printed *Proceedings* have been important reference books always occupying a handy place on the bookshelf.

I also searched for something that would continue to develop the Christ-life in those favored few souls found in every parish who have a greater capacity and desire for spiritual activity than the average. These are frequently neglected by pastors as not needing further help. Yet, as pastors, we must not allow the spiritual progress of any soul to stop. It became my good fortune to meet Miss Mary Duffy of Dublin, Ireland, who was in this country helping to organize the Legion of Mary. This organization of the lay apostolate was started by a layman, Frank Duff, in the city of Dublin in 1921 and has since spread to all countries of the world. Its primary object is the spiritual advancement of its members. The small amount of lay apostolate work required each week of the active members stimulates their fervor.

We organized a Praesidium in the parish with twelve active members, and the results were remarkable. All the active members became daily Mass attendants and daily communicants. The weekly meeting with the priest gives an opportunity for further instructions in the value of the liturgy in the spiritual life of the people. The praetorian membership requires, in addition to daily Mass, the recitation of some part of the Roman Office each day, or the *Little Office of the Blessed Virgin*. We have in our organization four praetorian members at present. On their day of recollection the hours of Prime and Compline are recited. With the aid of the members of the Legion of Mary we are able to have a recited Mass every day. And with their help

we are planning to have congregational singing of High Mass, on week days at first, and eventually on Sunday. I have found the Legion of Mary of great help in introducing and maintaining liturgical practices in my parish, because they have the will for spiritual advancement, and they do advance very rapidly.

We have made just a beginning in introducing to the people the value and beauty of the Church's daily prayer. This has been done in the meetings of sodalities and in the instruction classes. By explaining and distributing the booklets of Prime and Compline published at St. John's Abbey, many have been brought to the private recitation of these two canonical Hours most suited to lay recitation. The children of the upper grades and those in High School have been encouraged to the daily reading of one or both of these Hours as a daily Lenten practice. They have responded well. We have not yet attempted a parish recitation or chanting of these Hours. We are not yet ready to do so. It will take a little more indoctrination.

We have trained selected altar boys to chant the litanies for the Rogation Day processions and at the Blessing of the Font. We are now training them to chant the responses at High Mass, and later on the Propers of the Mass.

We have found by experience, some times a bitter one, that real progress must be slow and always preceded by much instruction. We have made mistakes by attempting to introduce new liturgical practices before the people were ready for them and have failed. In the words of Father Winnen of sacred memory; "My Parish is still far from being a liturgical garden with flowers galore and all in full bloom." We have a long way to go before reaching the stage of liturgical participation reached in many parishes as reported in previous conferences. But we have hopes for the future.

Active Chairman: Well, Father, maybe some of us in our smaller country parishes can copy your fine example of courage and devotion. Our next speaker is a priest from the country, way up in the wilds of Wisconsin. He has been with us at all our Weeks, a real pioneer in the movement; and I know that he has done some wonderful things in his parish, in his own quiet, modest way. It will be a great pleasure for us to hear from Father Phillip T. Weller of Dorchester, Wisconsin.

THE LITURGY IN RURAL PARISH LIFE

Reverend Phillip T. Weller

Long ago when as a seminarian I once resolved aloud to be an apostle for liturgy, a priest within hearing made this sardonic observation: "Your efforts in that direction, my boy, will never advance you to high places in the Church!" Maybe he was merely saying by means of metaphor that a priest or anyone else who labors for the liturgy should expect only Christ as his reward. For it has been the experience of some of its apostles that such endeavor can be disappointing in the extreme, if in human frailty too much is expected in the way of tangible results. In fact, the liturgical apostolate can prove to be not a little associated with a rather refined sort of martyrdom. A pastor is apt to find his flock suspect and even rebellious to any of his so-called innovations. Or he may be labelled a "liberal" by his confreres, if he dare express himself as favoring certain changes which to his vision appear all to the good.

Before I continue, may I disclose that when I was assigned my topic, I was requested to make it a factual account. In addition, it was specified that I execute it with becoming modesty. I may fail in the latter specification, but I shall strive to be factual throughout, avoiding exaggerated enthusiasm as well as unchristian discouragement.

I am supposed to present a picture of how the liturgical renewal works out in a country parish. But it is with genuine regret that I can not describe an idyllic scene, such as we are wont to expect of the country. Thus I am bound to confess that not everything I have put my hand to liturgically has turned to gold — of course I speak in human equations. We friends of the liturgy are confident, I trust, that God does reckon all our labor as a pearl of great price. Without this deep rooted conviction, we should have chucked the whole business long since. There was a day when with lack of realism we thought we had something all the world was waiting for. It required some time to awaken to the fact that the world is largely not interested, or at least not quite ready. The world's attitude, however, gives us no right to procrastinate. Nor need we on that account suffer from an inferiority complex. This frank statement of conviction, I trust, will not engender pusillanimity. Nevertheless, it could serve the purpose of preparing anyone who is about to launch out into a liturgical movement that he might expect stones instead of flowers.

Now to get down to the direct matter I am supposed to discuss. The topic is: "The Liturgy in a Small Country Parish." Remember, it is to be a factual exposition. Even so, it will not be as realistic as it might; for I do keep in mind the Censor of the printed *Proceedings*. It is rumored abroad that the parish of which I happen to be pastor

deserves claim to rather extensive liturgical development — you see, I have already violated holy modesty! Dorchester, situated in the *diaspora* of the Diocese of La Crosse, is a rural hamlet of exactly 451 inhabitants. One-third of the village is Catholic; two-thirds of the parish live on the land. And for official consumption, statistics show a parish membership of 115 families, 521 souls. The parish has a school with an average attendance of seventy pupils. I became pastor eight years ago last summer. For the first few months I delayed the reformation, ruminating on the strategy to be employed, except that I did begin to spade the soil, by means of the Sunday homilies, for the great things that were to come. Oh, yes, while I waited I did tackle a little job that needed attention — a mere matter of moving out of the sanctuary three immense statues on three individual pedestals which too much encumbered space badly required for proper ceremonial. The parishioners did not burst forth in the *Acclamationes Hincmari!* Their reaction indicated plainly how the wind blew.

After lying in ambush until some months later, I then launched forth with a real *coup-de-grâce* by introducing Gregorian Chant to the choir and *Missa Recitata* to the children. By this time the Sisters (one of them is organist and choir director) had returned from summer school. The Sisters and my first acquaintanceship were akin to those of Father Chisholm and his nuns in *Keys of the Kingdom*, save that in our case there was much more of it, and by contrast Father Chisholm was a paragon of patience and humility. In fine, it is decided understatement to declare that we did not see eye to eye on the liturgy. But this was merely an augur of worse complications. Before long the choir (a very mixed one) went on strike in protest against plainchant. And a delegation of pious females literally mobbed me, demanding that the dialog Mass be abolished from the children's school-day Mass and recitation of the rosary reinstated. The choir's recusancy was accepted with crocodile tears, because the children were by this time quite prepared to replace them. The demand of the delegation of women was duly considered and rejected. It requires no Sherlock Holmes to fathom whence arose the agitation. Suffice it to say that after a revision of our personnel, things gradually went smoother. Yet by the end of the first year I was fit for Happy Dale.

To spare you, let us drop the curtain on Act One, and skip to the present-day happier ending. The scenes in between were not all roseate, for the devil is at all times close by to sow dissension, as well as to punish us for our mistakes. But we have made headway. If you were to visit St. Louis Church at Dorchester today, you would find the following. First of all, you would see a splendidly appointed church edifice, wherein all is conducive to a proper celebration of the Sacred Mysteries. The sung Eucharist occurs three or four times weekly. Its music is plainchant exclusively, with a variety of twelve Masses for the *Common*. The parts of the *Proper*, with the exception of the *Grad-*

ual, are rendered as per notation in the *Liber Usualis*. Throughout the communion procession Psalm 33 is sung alternately with the respective antiphon. All school children from the fourth grade upward form the choir which is located where it belongs, as close to the altar as permissible.

What about congregational singing? We do not — I say this with shame — have the entire congregation singing the Mass. Because of my inertia and faintheartedness, and for other reasons, the people remain mute worshippers, devoutly engaged with their Missals. Perhaps by the time I celebrate my diamond jubilee, and a chant-nurtured generation has sprung up, they will rightfully sing their part. I take a defeatist attitude — God forgive me — in regard to getting our present adults to sing Mass in the chant in Latin. Since they hardly sing at any time, owing to the fact that the musical tradition in our Catholic schools has been so woefully inadequate, how can we expect them to sing at Mass? Moreover, complexity of language and music are against them. We are trying to remedy this through zealously teaching our school children both Latin and chant. Meanwhile, this desired ideal awaits future fulfilment. May our children succeed where their forefathers have failed! Whenever Mass is not chanted, we celebrate it in dialog form. Here again the adults use nothing so much as the subdued tone. They raise no audible interference or competition as the priest, Sisters, and children "dialogue." Their part is persolved through a scrupulously hushed contemplation of their Missals. Until they overcome the suspicion that "such goings-on" are not fully orthodox, as one good man of my flock blandly asserted, their preference for the good old way of silent participation in Mass shall be tolerated. Sooner or later through the influence of a liturgically orientated youth they will clamor to be vocal at Mass. At any rate, I feel that despite the recalcitrance of grandparents and parents, grown-up brothers and sisters, God is recompensed and has perfected praise from the mouths of infants, who year in and year out offer Him a chanted Eucharist, one which is beautiful, sincere, spontaneous, and devout.

A second accomplishment of no small importance is the use we make of the Divine Office. Daily the Mystic Body's praise of the Blessed Trinity, begun in the Eucharist, is continued in our church by the chanting of Terce, Sext, and None. This is done by the children in an abbreviated English version by Father Bussard — Terce following Mass, Sext before afternoon classes, and None as concluding the school day. Each Little Hour requires exactly five minutes, thus robbing precious school time of fifteen minutes. Yet so far not one child has shown signs of violence done to his intellectual growth. In Holy Week we sing *Tenebrae* in its official form each of the three nights, and on Christmas before Midnight Mass we use a popularized English adaptation of Matins. In both instances I can vouch

that the people have an unstinted interest and appreciation. Every Sunday and high feastday the canonical Vespers is celebrated in our church as an evening thanksgiving for the morning's Sacrifice. And during the Forty Hours Adoration, Votive Vespers of the Blessed Sacrament is celebrated each night. This our practice of singing Vespers has caused certain brothers of the cloth to raise their eyebrows, but we continue all the same. Vespers for ordinary country people in this day and age — how quaint! And together with the wonderment come the inevitable questions: "How do the people like it, and how do they attend?" In answer to the first — I try to reply with patience that I am not sure whether they like it, but I am sure God likes it; otherwise the Church would be all wrong about the supremacy of the Divine Office. And as to how the people attend — well, until now we have not found it necessary to put an amplifier outside the church. I maintained before that the liturgical apostolate can be a very refined sort of martyrdom, and I feel this keenly and especially every time I look over the handful in attendance at the Vesper service. As an inducement we have gone to the considerable expense and labor of having the various psalms, hymns, and anthems to Our Lady printed in Latin and English on interchangeable cards, but the flock still prefers the Sunday comics. Yet with a note of optimism it must be stated that the "turnout" is no worse than it had been when we had only the usual modern devotions; in fact, it is better, for more children come now because they like to sing the psalms. Although the attendance is disheartening, we are consoled in the realization that at least in one house of God within our diocese, solemnized Vespers, so objectively wonderful, is a regular occurrence!

Apart from the daily and Sunday sanctification through the chanted Eucharist and its prolongation in the Divine Office, we strive for God's greater glory and His children's fuller reception of the Christ-Life, by means of an intelligent use of the Sacraments and Sacramentals. A loftier appreciation of Baptism has been brought about by frequently dwelling on it in the Sunday homilies, by renewal of baptismal vows at the font in sight of all assembled on the occasion of first Holy Communion, by encouraging the families of the baptized to assist at the Sacrament, by distributing texts to all bystanders, and by having at each Baptism the generous participation of the Sisters in our school. Holy Communion is distributed, except to the sick, only within Mass; and it may be said to the credit of the sisters that they would never think of receiving Communion at any other time, even on weekdays when there is only one Mass. In addition, there is sung at all times during the communion procession an appropriate psalm or hymn. When a parishioner is to receive the Last Anointing, although we have not arrived at the ideal set forth by the *Roman Ritual*, at least a vested server with lighted torch accompanies the priest and assists him. On the occasion of marriage, when ordi-

narily the world, the flesh, and the devil will outdo one another if not prevented, we strive for a proper liturgical setting. In the first place, we never have a Catholic marriage without a chanted Mass and Communion. And it may interest you to learn about a local rite of our own invention. Before the procession of the bridal group to the altar, the celebrant approaches them, blesses them with holy water, and reads the *Gospel* of the *Wedding Feast at Cana.* Then, during the procession, the choir sings antiphonally with the psalm the English text of the *Introit:* "May the God of Israel join you together, and may He be with you Who took pity upon two only children." After all this ceremony, sprinkling with rice at the end has become superfluous and obsolete.

Christian burial is carried out in its entirety as the Ritual prescribes — with priest and ministrants meeting the corpse at the home and conducting it to the church, and with a group of chanters going along to the cemetery to sing the burial service. Here is one case where one can reply to the question: "How do the people like it?" The people give it a one hundred per cent approbation, and will henceforth resent the least curtailment.

Finally, without going into detail about our use of the Sacramentals, let it suffice to assure you that we solemnize a great number of them, as they fit in with the seasons and feasts of the Ecclesiastical year. Last year on Maundy Thursday night, preceding *Tenebrae*, we had the *Mandatum* for the first time. The people were genuinely edified.

The foregoing is our contribution to the liturgical renewal. It may appear that much has been accomplished, but we are very conscious of having failed in a most fundamental desideratum, inasmuch as the parish as a whole does not actively participate in singing the Mass and Office, for reasons which I have already explained. To arrive where we are has taken almost nine years, in a process always laborious and at times quite painful. Any pastor who is intent on tranquillity had better leave the liturgy as it is, and devote his energies elsewhere. The same suggestion applies to the pastor who is impatient about tangible results. Next to the question: How do the people like it? is this one: What is the general effect upon the people? The answer to the first, as I have indicated, is: they generally don't like it, at least not until they see the light, no more than Junior likes the springtime tonic of sulphur and molasses. And how are the people affected? My answer is: God knows; I don't! Even a Gallup poll could not arrive at a just valuation. We do have faith, however, that the results are transcendent to mathematical computation. One thing I do know for sure, and the Sisters, to whom a great share of credit is due, bear me out in this conviction — living so close to the liturgy in church and school has been a wholesome experience for the children. They have imbibed a truly Catholic piety and culture, a

good part of which must stick. Certainly, I should be guilty of unmitigated pessimism were I to disallow that the parish as a whole has received uplift from all this closer contact with the liturgy. I want only to emphasize that the benefits can not be chalked up in neat and convenient statistics. Our work as apostles for liturgy, albeit of tremendous importance, is only one phase. The net results are dependent on God's good grace and dispensation, and the knowledge of those results lie only with Him. Without weighing and measuring effects, let us strive to be fully as obedient to the Church's mind about the liturgy in parish life as we are wont to be in regard to her other directives. There is reason enough, if the saintly Pius X knew what he was talking about, namely: "The liturgy is the primary and indispensable source of the true Christian spirit!" We can stand stronger conviction about the gravity of his words.

Active Chairman: I don't think Father Weller offended against modesty at all, and we admire his patience and courage. You may be interested in knowing that, when he found time heavy on his hands in Dorchester, Father Weller sat down and translated the Roman Ritual into English (to be published by Bruce & Co. of Milwaukee) — something for which we have been waiting many years in this country. He had the courage to do that, too; and to those young people who were talking about Latin this morning, I might say that I am glad there is an English translation because I can't always understand the Latin myself.

Now our next paper also on "Liturgy in Parish Life in the Country" should be specially interesting, inasmuch as when we speak of rural districts in this country, we know at least that they boast at some civilization, some kind of education and modern conveniences, and places where you can get gasoline. But Father Carlos Verbeke, our final speaker, has spent most of his priestly life on the Island of St. Vincent, in the British West Indies, which is still a true missionary country. If Father Weller needed patience, Dom Carlos needed it much more, so I am sure we are going to be edified and instructed by his description of the liturgical revival he sponsored in those remote places. It is my pleasure now to call upon the Reverend Carlos Verbeke of the Order of St. Benedict.

THE LITURGY IN PARISH LIFE—IN THE COUNTRY (FOREIGN MISSIONS)

Dom Carlos Verbeke, O.S.B.*

To the end of giving a clear understanding of the Mission concerning which I am to speak, may I point out, that from the coast of Venezuela, to the south of Florida, there lies a chain of Islands and Cays, over three thousand in number. These Islands are divided into the Greater and Lesser Antilles, the latter group being subdivided into the Windward and Leeward Islands. The Mission where I heed from, is that of St. Vincent, one of the Windward Islands. The Island of St. Vincent is a British Colony. It measures approximately one hundred and fifty square miles, and has a population of 60,000 inhabitants, of which 8,000 more or less are Catholics. It lies on the twelfth degree of Latitude North, and forms part of the Archdiocese of Port-of-Spain.

Originally inhabitated by Caribs, from whom it was wrested in the eighteenth century, by the French from Martinique, it became, under the lead of the French priests, a Catholic country, proofs of which exist to the present day.

By the Treaty of Versailles in 1782 it was assigned to Great Britian. No Catholic priest was allowed to remain in the Island. All the priests returned to Martinique, and the Catholic population, seeing what was in store for them, left also. Subsequently, no priest was allowed to enter the island. It was only thirty-three years later, in 1815, that another priest gained access, in the person of Father Antoine Mendoza, a Jesuit of Spanish extraction, coming from British Guiana.

I just said that the Island was populated by Caribs. Today, beside a remnant of Caribs, we find a large number of Portuguese and Scotch descendants: they form about one third of the population; the other two thirds are colored, most of them descendants of slaves.

This then, was the congregation to whose spiritual needs we were to minister, when sent there twenty-seven years ago. From the very start it was apparent that their ignorance in spiritual matters was appalling. All things considered, we thought it best to begin with the fundamentals: the MASS and the SACRAMENTS.

For months, for years, the Sunday sermon was devoted to the explanation of the Mass, and all things connected with it. Not only the prayers and ceremonies were explained: the altar-stone, candles and candlesticks, the altar linens, every piece of vestment, everything was gone into, analysed, explained in minutest detail. Prizes were given to the children who did not miss Sunday Mass for three months. These efforts, we are sure, were not in vain. Still they did not

* Dom Verbeke has since passed to his eternal reward. (Ed.)

produce the anticipated results: Assistance at Mass did not improve. Something was lacking. What was it?

To the end of enabling the people to concentrate more on the ceremonies of the Great Sacrifice, we introduced saying Mass facing the people. A plain and simple altar was rigged up in the sanctuary in front of the communion rail, with just the bare necessities: altar stone and linen; crucifix and two candlesticks. Attention was given, that every ceremony be done slowly, distinctly and with great dignity. Here results began to develop. If the number of people did not increase, the attention decidedly did: less late-comers, more devotion. Moreover, it became evident, that people were taking greater interest: they began to ask questions; they asked for Missals.

Thus it went for a long time. Then it became evident to us that people should be told more often what the Holy Mass really is; how to assist at Mass; how to pray the Mass. Sermons, we felt, are not enough. More and better means were needed, and explanations given aloud, while Mass proceeds. This also was done. And on a next occasion, having obtained permission from our Archbishop, while one priest was saying Mass facing the people, from the pulpit another accompanied the celebrant and the people. The prayers of the Mass were said aloud, some by the whole congregation, some by the Reader only, while explanations were discreetly given as Mass proceeded.

The result was a revelation. "Father, it appears to me as if I had never heard Mass before," from one. "Father, this is the best Mass I have ever heard," from another. A widely travelled lady, an excellent Catholic, who was spending some time in the Island, said to her friends: "Well, of all things, I have travelled over half the world, and still had to come to St. Vincent to hear Mass properly!" Even a priest acknowledged that he had benefited, when that Mass was celebrated in one of the neighbouring Islands: "From the Reader's exposition (he writes,) I myself obtained much fruit."

We had struck ore! Now the road was clear. New vistas opened. Improvements were made. Now, whenever MASS MEDITATED is to take place, on the two or three previous Sundays the sermon runs on the leading thought of that Mass, such as: "THE MYSTICAL BODY OF CHRIST"; or "THE SHARE THE LAY PEOPLE HAVE IN THE PRIESTHOOD OF CHRIST," or again: "THE PART THE PEOPLE HAVE IN THE OFFERING OF THE MASS," and so on.

It stands to reason that the great festivals, such as Christmas, Epiphany, the Purification, Easter, Ascension, and the liturgical seasons of Advent and Lent, offer an almost inexhaustible fount of thoughts adaptable to MASS MEDITATED.

Someone will perhaps ask: "What place does MASS MEDITATED occupy in relation to dialog Mass?" To this we would answer: "WE look upon MASS MEDITATED as an improvement

on dialog Mass, though it should not oust the latter. Dialog Mass is perhaps better suited to those who are already advanced in the understanding of Holy Mass. Dialog Mass needs no second Priest; MASS MEDITATED does. MASS MEDITATED has for its object to bring the Mass to the people. The Reader in the pulpit coaxes the congregation: he prays with the celebrant; he also prays with the people: he prays and meditates with them. But let it be mentioned: we would not consider it advisable to have MASS MEDITATED often, since it makes prayer and meditation just a little too easy, and might, in time, produce mental laziness, which is exactly what we want to avoid. There is, however, nothing that impedes having MASS MEDITATED and the dialog Mass merged into one. On the other hand we have Mass facing the people once or twice in the month.

At the same time, recalling the words of Pope Pius X, of saintly memory, in which he stresses the importance of celebrating the festivals of the Church with due solemnity, "those festivals being a recurring remembrance to the people of the Mysteries of our Holy Faith," we take particular care to train sextons and acolytes, as well as ourselves, in the ceremonies of holy Mass. Each one knows, to the slightest detail, WHAT TO DO, HOW — and WHEN to do it. On feastdays, celebrant and priests do not enter the church from the sacristy; but, preceded by the Cross and candle-bearers, acolytes, sextons, subdeacon and deacon, and finally the celebrant, the procession enters,— and after Mass, leaves the church, by the main gate, with the organ playing and congregation standing. To make the picture complete, let me just mention that we have Vespers sung every Sunday and Feastday, and the same liturgical display is used on all solemn festivals.

Finally, for the purpose of acquainting the people, by degrees, with the use of the Missal, every Saturday, after the Parochial Mass at 6:30, the Mass of the following Sunday, and everyday in the week, is explained, Missal in hand. Pamphlets are distributed, giving page of the Mass, to special color, prayers, etc. And on the Sunday morning the same indications are given immediately before the Mass. A great many members of the congregation have already acquired a Missal: Daily,— or Sunday Missal, so much so that those who on a Sunday go to church without a Missal are looked upon as being out of fashion.

A record giving serial number, name and address of owner, and date of acquisition, is kept of every Missal. And in every one of them, a short dedication is written: "THIS BOOK OF SALVATION BELONGS TO . . . (follows the name) and then: "YOUR FATHER IN GOD . . ." (follows the signature of the priest), "Pray for him."

Also, from time to time mimeographed Tracts are distributed

giving full explanation of one or other detail of the Mass: the meaning of the different colors, of the Offertory, etc.; also morning and evening prayers gleaned from Prime and Compline.

Let us not forget, however, that our aim in the mission field is not limited to saving the souls of others, or to bringing those souls nearer to God. We ought also, and above all, to remember that the first and most important thing consists in bringing ourselves in more intimate communion with the GREAT LITURGIST and LEADER OF ALL MISSIONARIES: CHRIST.

To work and to preach, and to fatigue ourselves, is well: but it is not everything. To apply ourselves to this, without having our work, however apostolic it is, properly balanced by prayer, would be to expose ourselves, to becoming what St. Paul so aptly terms: "*Aes sonans, vel cymbalum tiniens* — Sounding brass or tinkling bell." And the wise Patriarch of the Occident knew well what he was prescribing, when he told his monks: "ORA ET LABORA.— LET YOUR WORK ALTERNATE WITH PRAYER — LET IT BE BASED UPON PRAYER!"

Four Fathers are attached to our Mission. Those who are present at the Monastery,— Saint Mary's,— even though they be two only, assist at the Divine Office. The whole Office, including Matins and Lauds, is said in the church, distributed all over the day. We start at 5 o'clock in the morning; Compline at 8 o'clock at night is the last prayer. We thus try to bring our souls into closer union with Christ, and fulfill at the same time the precept of our Holy Legislator: "NIHIL OPERI DEI PRAEPONATUR! Let nothing take priority over the WORK OF GOD!"

To this general summary of "the liturgy in the West Indies," I would add these remarks: each of the larger islands in the Windward and Leeward groups is assigned to a Religious Order. In Trinidad, besides the Benedictine Fathers, we find the Irish Dominicans, the Augustinian and Holy Ghost Fathers; in Grenada, the English Dominicans; in St. Lucia, the French Fathers of the Immaculate Heart of Mary; in Martinique and Guadeloupe, the French Holy Ghost Fathers; in the Dominican Republic, the Belgian Redemptorist Fathers, and so on. That the tremendous amount of work which falls on the shoulders of one priest — one priest may have as many as six or seven thousand souls to attend to — is largely responsible for an unwillingness to carry out a liturgical program such as I have described is understandable. But I can say, that wheresoever it has been granted us to give even one demonstration of MASS MEDITATED, efforts were crowned with success, and steps taken to introduce it. Such was the case with St. Mary's college in Port-of-Spain, Trinidad, where MASS MEDITATED was celebrated before 1250 students; in the parish Church of Our Lady of Good Counsel, in San Fernando, as also in the college attached to it; in the Church of

St. Patrick in the Island of Barbados, a church which is run by the Jesuit Fathers, and in the island of Grenada, where MASS MEDITATED is now properly introduced.

Last, not least, the Benedictine Monastery of Mount St. Benedict in Trinidad is fast becoming a liturgical center, and within a few years is destined to become a focus of liturgical light and heat, that is bound to spread all over the West Indies. Besides MASS MEDITATED, which has already been introduced in the college and the seminary attached to the monastery, the dialog Mass, and congregational singing occupy a place of honor.

We hold for certain, that the most appropriate way to bring the people to God, is BY BRINGING HOLY MASS TO THEM, convincing them that the prayers of the Mass exceed in value and efficiency any other prayer, and show them "*Opportune, Importune*, — IN SEASON AND OUT OF SEASON," that

THE BEAUTY OF THE MASS IS THE BEAUTY OF CALVARY.
THE BEAUTY OF CALVARY THE BEAUTY OF THE CROSS,
THE BEAUTY OF THE CROSS, THE BEAUTY OF CHRIST!

ACTIVE CHAIRMAN: Thank you, Father Carlos. Your spirit of zeal is most edifying and encouraging to us all.

MRS. CHARLES B. PERKINS (*Boston*): May I bear witness to what Father Carlos has said. I was fortunate enough to make the last trip in 1939 over to those islands. We spent a whole month visiting the different islands off South America, and on the way back it was Holy Week so at every island I went on shore and went to church. Thus I had ample opportunity to see that he did not exaggerate here what has been done. That was in 1939, seven years ago; and even then I saw the people taking part in the Mass and doing all the things that we are trying to bring about here.

As Dom Carlos said, he has about eight or nine churches; but may I add that they are very beautiful churches. What we are trying to accomplish here has already been accomplished by them long since; for which I think due recognition should be given.

REV. JOHN NEWFIELD (Seminarian, *New Orleans*): I would like to direct a question to Father Weller. This question, I think, is pertinent to many problems concerning the Latin during the lower grades. You said, Father, during your wonderful paper that you taught Latin to children in the grammar school and at the same time that the children of the fourth grade up were singing the Mass. I wish you would explain to us exactly how you teach Latin to children in the fourth grade.

FATHER WELLER: Four years ago we introduced a Latin course for the four upper grades, beginning with the fifth grade, the course consisting of

Latin taught in a rather direct way, leaving out the syntax as far as possible; and concentrating on the Latin that is found in the liturgical books.

After four years I can say that the thing is still an experiment. One difficulty we have is that in a small school we have only three teachers and two regular classrooms; and the four classes are thrown together for this half hour of Latin at the same time each day. I don't know what the results will be. We have not been at it a very long time.

Miss Henrietta Kopp (*New Orleans*): May I offer this as a parochial suggestion to the clergy, as I think it represents what many of us lay people who are interested in the liturgy long for very much. Since we are supposed to use our Missal at Mass, and large numbers of us I am sure are doing that, why could not something be done to keep us informed about the particular Mass the priest is saying, the *Collects* he is using, the particular Feast that is being celebrated? The priest has his *Ordo* I know, but it is difficult for the laity to use one, let alone get one. I should think this little need could be taken care of by parish priests without much trouble, as a part of their campaign to get the people not just to use the Missal, but to use it intelligently and in accordance with the mind of the Church.

Father Lohmann: Well, if the question is addressed to me, I can reply that, at our church of the Little Flower here, we have made ample provision to meet this difficulty, and if the young lady and anyone else interested in actively participating in the liturgical functions will come out and visit us, they will find in operation there, everything that a parish church is supposed to have in this line. We have High Mass every Sunday, and if you like to sing in the choir, come on out (we haven't been able to get the congregation to sing yet). We sing only the Gregorian Masses.

Sister Anne (Sisters of the Holy Family, *New Orleans*): I would just like to add something to the comment about teaching children to read the Latin from the fourth grade up. In a rural school where our Sisters teach, Latin is taught children in these grades, and very successfully. Children are of course very imitative, especially our colored children. Our choir for instance, composed of children from the third grade up, can sing the Requiem Mass very well. Priests have remarked to us about the excellent pronunciation of the words; which we found not difficult at all, by using a syllabicated text. By separating the words into syllables they can master pronunciation quite easily.

Father Sheehan (*Little Rock, Arkansas*): I wish to make practical on the connection between Catholic Action and the liturgical revival and regarding the difficulties and obstacles that seem always to plague anyone trying to carry out a liturgical program in school or parish. It has been already suggested by several of the speakers, at many previous Weeks, and particularly by Monsignor Hillenbrand in his keynote address at this Week. If people become aware of the social responsibilities in everyday life, in the deeper sense of the Mystical Body, they will naturally want to worship socially, as a single socially-conscious body. If they are not so aware, they cannot be persuaded so to worship, no matter what means of persuasion you use. Catholic Action would thus seem to have a priority in time, if we are to succeed.

Abbot Columban: In regard to the question of why we do not have more active participation, I recall the solution suggested at the first Liturgical Week in Chicago, by one of the teaching Sisters, which might well be repeated here. In admitting that our teachers could truthfully say *mea culpa* regarding their failure to teach the liturgy more thoroughly, she felt that the clergy ought to make the same admission by saying: *mea maxima culpa.*

(A written question was handed the Chairman from a member of the audience, to which he replied as follows): The liturgical life of the Church is the basis of all Catholic Action, all social action, all educational action and all cultural action. It is the ultimate basis for the solution of the racial problem. But obviously we cannot have a detailed discussion of these individual problems during the Liturgical Week. They belong rather to specially qualified groups like the Catholic Education Conference, the Inter-racial Conference, Catholic labor-union groups. The liturgy is the basis on which all these should rest, in the long run, of course. Our love of God through Christ, with Christ, and in Christ, our rendering to the Father all things that man should render Him, and that man should render to man, are given life and meaning in the liturgical public prayer of the Church. But it is the latter that we have gathered here to discuss specifically, not the many related problems, social, economic, political. So let us not confuse the issue.

And now, as the retiring President of the Liturgical Conference, may I make some announcements in this connection, before we close the discussion period. At our annual business meeting of the directors and officers and members last Monday, in St. Joseph's Abbey, we elected a new presiding officer in the person of Monsignor Stedman of Brooklyn, New York. Unfortunately he was unable to be here, but on being notified of his election, sent us the following telegram:

Brooklyn, New York,
Dec. 12, 1945

"Greetings and congratulations on the successful completion of the Liturgical Week under the auspices of Archbishop Rummel the zealous sponsor of our Liturgical Conference program to restore all things in Christ at a time when the world is following the leadership of the false prophets of *Pax Atomica.* The hospitable welcome accorded by His Excellency is an inspiration from the South to the North East and West of our truly Catholic liturgical renaissance in these United States. Gratitude indeed for the unexpected honor bestowed on us despite our absence caused by sickness and inability to obtain plane reservations. Pledge ourselves to work vigorously for the furtherance of all Resolutions adopted at the Conference. If acceptable will also advertise our Liturgical Proceedings volumes at least twice during 1946 amongst all clergy and religious of entire country. Our heartfelt commendation of the pioneering work done by Father Ducey to whose office we are privileged to forward donations for the more fruitful promotion of the aims and objectives of your assembled counsel. To you Monsignor Morrison is due not only our personal but collective gratitude for your foundation and administration of the national Liturgical Conference from humble beginnings out unto undiscovered ends that God may be glorified in all things."

Active Chairman: I have also been requested to read the following resolution:

St. Joseph's Abbey, St. Benedict, La.
Feast of St. Lucy, Virgin and Martyr 1945

"The Right Rev. Msgr. Joseph P. Morrison,
Past President of The Liturgical Conference, Inc.
New Orleans Liturgical Week,
New Orleans, Louisiana

Dear Monsignor Morrison:

Every human organization goes through a formative period. The paths ahead are not too clear; the policies for the future are to be formulated. Such was the beginning of the Liturgical Weeks in the United States some six years ago. When a change of direction was indicated, it was your courage and zeal that succeeded in formulating the infant Advisory Committee. Your planning, your encouragement, yes your financial aid, brushed aside difficulties and we rallied to your call and 'The Liturgical Conference, Incorporated,' was legally organized.

Your presiding genius for the past three years has been no small item in arranging the successful meetings of the Liturgical Weeks for the past six years, not the least of which is the present Week in New Orleans.

You step aside now — largely because new parochial duties make it imperative that you centralize your genius and effort in the infant parish back in the Archdiocese of Chicago.

We beg to assure you that your exemplary, priestly zeal for the cause of Christ in the appreciation and love of the liturgy will ever be an incentive to the Conference in our planning for future Liturgical Weeks throughout the country.

There is no need to beg your continued interest. This is a part of your life and we know your devotion to the holy cause.

Our prayers of gratitude to you, Monsignor Morrison. May God bless you is the wish of the Liturgical Conference as you pass the honor of presidency to another.

Respectfully submitted,
COMMITTEE ON RESOLUTIONS
(Signed) Rt. Rev. Msgr. Henry F. Dugan
Rev. Gerald Ellard, S.J.
Sister M. Madeleva, C.S.C."

Our other newly elected officers are Father Thomas Carroll of Boston, as Vice President; Father Michael Ducey, O.S.B., as Secretary; and as Treasurer, Miss Mary A. Flynn, of Newark, New Jersey. The six new directors are as follows: Rt. Rev. Msgr. Charles P. Greco, New Orleans, La.; Rt. Rev. Msgr. Francis Dugan, Indianapolis, Ind.; V. Rev. Leo Ruggle, St. Joseph, Mo.; Rev. Justin Mulcahy, C.P., Scranton, Pa.; Rev. Bernard Shanley, Strool, So. Dak.; Mrs. Charles B. Perkins, Boston, Mass.

There being no further business, I shall now turn the meeting over to Father Abbot Columban, to lead us in Compline.

(*With the singing of Compline, the session was recessed until 8:00 p.m. the same day.*)

NOTE: On March 23, 1946, Monsignor Stedman was called to his eternal reward. Father Thomas Carroll, our Vice-President, thus succeeds to the office of President of the Conference for 1946. (Editor.)

Closing Session — December 13 (evening)

Rt. Rev. Msgr. Charles P. Greco, General Chairman: We will ask His Excellency, our Most Reverend Archbishop, to say the opening prayer for this closing session of our Liturgical Week.

(*Prayer*)

MONSIGNOR GRECO: We come to the close of our Liturgical Week. We have heard many beautiful, informative, and inspirational papers, had some very fruitful discussions; and tonight we will have a summary of all this, presented by one who has been a pioneer in the liturgical apostolate of the Middle West, the Very Rev. Leo J. Ruggle, Rector of the Cathedral of St. Joseph, in St. Joseph, Missouri.

VERY REV. LEO J. RUGGLE: My assigned task is to offer a summary of the program of this sixth annual Liturgical Week now nearing its close. The grave responsibility of this task is greatly eased by the happy fact that His Excellency, the Most Reverend Ordinary of New Orleans, will say the final word on this program. Those of us who were privileged to hear his masterly opening address on Tuesday morning know very well that the planners of the program of this Liturgical Week have saved the best wine for the last.

I shall, therefore, attempt only a simple and brief digest of the topical program, having in view particularly the specific theme of the Week, "Catholic Liturgy in Peace and Reconstruction."

LITURGICAL WEEK 1945: A SUMMARY

VERY REVEREND LEO J. RUGGLE

IN HIS keynote address, Monsignor Hillenbrand stressed the preëminent position of Pope Pius X in the liturgical revival. In assuming the supreme pastoral office, Pius X took as his motto — "To restore all things in Christ." In the prosecution of that aim, some of his very earliest official acts were concerned with the restoration of the liturgy of the Church to its rightful place and

function in the whole of the Mystical Body. In his *Motu Proprio* of November 1903, he declared, "The true Christian spirit has for its primary end and indispensable source active participation in the public and solemn prayer of the Church"; that is, the liturgy.

That the spirit of Christ, animating the individual members, and forming the pattern of the inter-relations of all the members of Christ's Mystical Body, and indeed, of our whole human society, is the only solid basis for true peace and the rebuilding of human society so sadly disturbed and disintegrated by war and the social evils of our day, is a truth we all accept without reservation.

So, we logically turn to the source, primary and indispensable, of the true Christian spirit, the liturgy of the Church; and we ask at the outset: "What is Catholic liturgy?"

Many Catholics mistake for liturgy its mere externals: ceremonies, chants, vestments, ecclesiastical art, and so forth. These have their proper place and are necessary. They might be called the body of the liturgy. But it has a soul as well, and that soul is the power of glorifying God and sanctifying and instructing men, which these objects, formulas, and rites, possess.

When the soul of the liturgy is rightly understood and appreciated, its body will also be respected. A comprehensive definition of Catholic liturgy is "the doing over and making present" of the whole Work of Redemption in the Eucharistic Sacrifice, in the Sacraments, in the Sacramentals, in the Divine Office, in the Church Year. The liturgy is the means of putting us in direct contact with the mysteries of Christ so that we, in union with our Head may worship His Father and have communicated to us divine truths, sanctification, salvation, the fruits of His Redemption.

The coming of Jesus Christ into the world was announced by angelic heralds as having two great ends: To give glory to God; to bring peace to men by reconciling them to God. Though every single act of His human life gave immeasurable glory to God, by divine choice our Lord glorified His Father most perfectly by His Death on the Cross. So, at the head of Catholic liturgy stands the holy Sacrifice of the Mass, in which Christ in His Mystical Body, renews the sacrifice of Calvary; but now not alone, as he did on Calvary's hill, but united with us, His members; so that we now have as our very own, His Sacrifice for the perfect glorification of His Father, and His Life brought to our souls most fully by the communication of His Body and Blood.

So the central act of Catholic liturgy is the Mass. Its social character was the basic theme of the paper by Father Ellard, entitled, "The Body of Christ in Social Worship." He took us back to Holy Mass as the Christians of the first three centuries evaluated it, and recorded it, oftentimes in their heart's blood. For those early Christians, Holy Mass meant participation in an action, the performing of a work,

active participation. For them Holy Mass was a true social action; hence the urgency for every Christian's presence at Mass, recognized long before the day of a Church precept requiring such presence under pain of grave sin.

But how do we come to membership in the Mystical Body of Christ, so as to become joint liturgists with Christ, our Head? Father Doherty dealt with this theme in his paper on "The Sacraments, Sanctifiers of Christ's Mystic Body." Jesus Christ, in epitomizing his mission on earth, said, "I have come that you may have life and have it more abundantly." Sin, Adam's sin, had brought supernatural death to the human race. Christ, having triumphed over death, by freely dying for us when we were dead in sin, now banishes sin from our individual souls and vivifies us with the divine life by the grace in Baptism, making us living members of His Mystical Body. Six other Sacraments, effective signs of His grace, He gave us to enlarge, to make grow, to safeguard that divine life; so that we might be living branches of Him, and true Vine; and so fitting sharers with Him in the work of glorifying His Father.

Now, our incorporation in Christ, which the liturgy begins in the Sacraments and completes in Sacrifice, may be said to have its proper echo in the liturgy of prayer. So having seen how, by the liturgy of the Sacraments, Christ engrafts men on Himself, how, in the Eucharist He offers with them a perfect sacrifice to His Heavenly Father, we next learned from Dom Malachy Burns' paper how the Divine Office is Christ's Spouse at Prayer, how the Divine Office is corporate prayer, public prayer, offered officially by the Church in the name of Jesus Christ as a part of the eternal adoration that He brings to the Holy Trinity, on earth and in heaven. The Divine Office is preëminently a prayer of divine praise, composed principally of psalms and canticles inspired by the Holy Ghost Himself, and so perfectly fulfilling the concept of what should be the first and most essential purpose of the prayer of the Spouse of Him, Who set as His task, in the mystery of the Incarnation the glory of His eternal Father.

But the liturgy of Christ's Church would glorify God and sanctify her members not only directly by sacrifice and prayer and sacraments but also by consecration of all created things to these ends, even as all created things were mysteriously sanctified and ennobled by Christ's coming in the flesh.

Father Shanley taught us how the Church's liturgy does this work through "the Sacramentals of daily life."

If the meaning of the phrase "Catholic liturgy," is indeed "the doing over and making present" of the whole Work of the Redemption, and if this is essentially accomplished in every Holy Mass, nevertheless we may also say that the Church does this for us most completely in her Ecclesiastical Year, a topic which Father Keating elucidated in his paper "The Church Year, Consecrating the March

of Time." Through the observance of the seasons and feasts of the Church Year, Christ's mysteries are effectively renewed in our midst, are lived over again; and the glorified members of His Mystical Body, the saints, are presented to us as the crowning fruit of the sanctifying effect of those mysteries.

We insisted, in defining Catholic liturgy, that though the external and therefore, the more obvious elements that enter into its makeup are not as important as its interior spirit, yet these external elements are important and necessary in their own right; for liturgy is essentially social and performed by humans, and must, therefore, have its sensible elements. Indeed, the overwhelming power of its inner spirit has through the centuries drawn to the liturgy all the arts, and has made them her handmaids, material instruments, for the outward expression of that inexhaustible interior spirit. The use of the arts in the liturgy is as old as the liturgy itself; especially music, which lends itself so well to the idea of praise. So a topical session was devoted to "Ecclesiastical Chant in Liturgy," Sister Ethelreda viewing it historically, and Father Emmet Kelly its practical aspects, that is, its use in our worship.

Not only music, but painting, sculpture, and the structural arts were made the handmaids of the liturgy from almost the birthday of the church — so Mrs. Perkins' inspiring talk, "The Perennial Art of the Liturgy," was inserted here. Logically we next considered the vexed question of Catholic culture; about which all will agree, I think that it consists in the development of man's faculties, according to the supernatural order; that is, their orderly growth and operation assisted by divine grace. Father Kienberger showed us how the teaching and the sanctifying force of the liturgy are basic in this development, and how well they are calculated to build solid culture which should be the goal of post war reconstruction.

But how can the members of Christ's Mystical Body make proper use of the liturgy unless they know it? And conversely, how can the liturgy exercise its teaching mission and hallowing unless the faithful are allowed fully to participate in it? So, today's topical sessions dealt with these topics: "The Liturgy in Education," with Sister Celestine discussing the problem from the viewpoint of primary teachers, and Sister Madeleva, from the viewpoint of the secondary school.

The afternoon meeting today was in the nature of a symposium, in which four pastors, two rural, and two from city parishes, offered practical suggestions as to how to give the liturgy to the faithful in the parish: how to make them active, intelligent participants in the liturgy, so that it might be for them in actuality "the primary and indispensable source of the true Christian spirit."

The era of peace has come: how shall we keep it? The task of spiritual reconstruction is before us. How shall we profess it? Only the

spirit of Christ will keep peace between individuals and nations. Only His divine and supernatural Life can be the foundation for rebuilding men's souls. Only when men have learned that to serve Christ is to rule, will wars and contentions cease. The peace of Christ can be only in the Kingdom of Christ, which is His Church. Her liturgy, her Sacrifice, her Sacraments, her prayer, her Sacramentals, her divine deposit of faith, all exist for the sole purpose of making men other Christs.

So, if we would restore the peace of Christ, if we would restore all things in Christ, let us know and live by her liturgy, which is the primary and indispensable source of the true Christian spirit.

GENERAL CHAIRMAN: Thank you, Father Ruggle, for your very clear summary of the papers and discussions which we have had these past three days.

I think it is appropriate, tonight, that I, as General Chairman of the Local Committee, should express my gratitude to all those who have had a part in this Liturgical Week. And, in the first place, I would like to express my gratitude to the speakers, who so ably and zealously prepared their papers. They have been responsible for this wonderful inspiration that we have gotten here at New Orleans, the clergy, the religious, the laity, and especially our young people. It has been for us a precious occasion for increasing our knowledge and deepening our piety, through a greater appreciation of the meaning of Catholic liturgy. We have been edified also by the many Fathers, Sisters, and laypeople, who have come from far and near for this meeting. This has indeed been a source of edification for us, because we see in it a desire on the part of our clergy, religious and laity to enter even more deeply into the very sources of their religion, to share its true spirit more thoroughly, and impart it to others. We of the Archdiocese of New Orleans are most deeply grateful to them all.

During these few days also we have seen Catholic liturgy at its best, in the three High Masses sung at our Cathedral. All were carried out with the utmost splendor and solemnity of our Catholic ritual, and splendidly sung by the various choirs. This too has been most edifying and impressive to all who assisted, and especially to our youth; and I want to thank officially now, all who contributed personally to this great edification: the sacred ministers, preachers, choir-directors and singers.

And of course, it is hardly necessary to say that we are profoundly grateful to our Most Reverend Archbishop for having agreed to sponsor this Liturgical Week. As we here so well know, His Excellency leaves nothing undone or untried that could strengthen the faith of his flock, and it may interest you to know that, when the project was first presented to him, his enthusiasm was such that he told us, when the matter of expenses was mentioned, not to worry about the financial costs, at all, which he himself would gladly defray.

I should also like to thank Abbot Thuis of St. Benedict's Abbey, our Honorary Chairman of Liturgical Week. Since he is one of the pioneers in organizing the Liturgical Conference, we have been very fortunate to have had him as an advisor throughout our preparations and as an active collaborator throughout this Liturgical Week, for which we are indeed grateful.

Also, we must acknowledge our debt to the officers of the Liturgical Conference itself, particularly Father Ducey, the Executive Secretary, and Miss Mary Flynn, Treasurer and Office Manager. Their active help has of course been essential to our success.

Then, what shall I say of our splendid Local Committee? I am told that their labors in preparing for this meeting are unsurpassed in the history of the Liturgical Week project, which is of course very pleasing for us to know. Personally I must say that it has been a pleasure to work with them, which I am happy to express now, along with my sincere thanks.

Now it is my pleasure to present one who has been with the Liturgical Week project from its very inception, and I don't think I am exaggerating when I say that if the Liturgical Conference still exists today as an entity to be reckoned with, and able to do so much for the cause of our Catholic liturgy, it is due in large measure to Monsignor Joseph P. Morrison.

(*Monsignor Morrison was applauded by the audience.*)

General Chairman: Now, I believe the Chairman of the Resolutions Committee is ready to make his report.

Rev. Shawn Sheehan (Chairman, Resolutions Committee): Here are the resolutions drawn up by your Committee:

With intense gratitude to our Holy Father, Pius XII, who has bestowed his apostolic blessing upon us who are assembled in New Orleans for the sixth Liturgical Week, we affirm again our undying devotion in that cause to which His Holiness has dedicated himself and us, the work of justice, which is peace. We have centered our discussions on the supreme work of justice, the sacred liturgy of the Church, and on its dominant place in peace and reconstruction. We have celebrated the sacred liturgy together, that peace may come to the earth.

We express our gratitude to His Excellency, Archbishop Rummel, for his inspiring leadership, and we assure him of our continued prayers for the ever-increasing realization of the program to which he has set himself from the very beginning of his episcopacy, toward a fully corporate Christian life and worship in his archdiocese.

To Abbot Columban, the Honorary Chairman, and to the monks of St. Joseph's Abbey, we express our appreciation of their whole-hearted participation in all of the ceremonies and sessions of the Week.

To Monsignor Greco and all of the Local Committee, we acknowledge a great debt of gratitude for the excellent preparations for, and actual conduct of, the Week.

We acknowledge also our great debt to the untiring labors of Monsignor Morrison, Father Ducey, and Miss Mary A. Flynn of the Liturgical Conference.

We express our gratitude to the rector of St. Louis' Cathedral and his assistants. We thank the choirs of the Cathedral, the Notre Dame Seminary, the Academy of the Holy Angels, and the Ursuline Academy.

We are grateful to the members of the Archdiocesan Council of Catholic Women of the Metropolitan area and of the Holy Name Societies for their self-sacrificing assistance to us.

We affirm our agreement with the purposes of these Liturgical Weeks, to bring together all who seek the restoration of the true Christian spirit, so that by mutual edification and common participation in the celebration of the sacred mysteries, we may come to a deeper realization of the meaning of that declaration of Pope Pius X in which he said that the primary and indispensable source of the true Christian spirit is active participation in the sacred liturgy.

RESOLUTIONS COMMITTEE
(Signed) Rev. Shawn Sheehan, Little Rock, Arkansas
Rev. L. Abel Caillouet, Baton Rouge, Louisiana
Rev. James M. Bresnahan, St. Louis, Missouri
Rev. Othmar F. Missler, C.PP.S., Carthagena, Ohio

(*Applause.*)

General Chairman: Here is a cablegram which came today, which the Archbishop read at the Pontifical Mass this morning.

Vatican City,
November 28, 1945

To Archbishop Joseph F. Rummel,
New Orleans, Louisiana

"The Holy Father is deeply grateful for message of filial homage forwarded in behalf of the Liturgical Conference Association and lovingly bestows to Your Excellency, and all participants in the Liturgical Week, a special apostolic blessing as an earnest of bountiful, divine assistance for labors of the Conference.

(Signed) Montini
(*Substitute for Secretary of State*)"

We have another telegram to read, from the new Vice-president of the Conference, Father Thomas Carroll.

Newton, Massachusetts,
Dec. 12, 1945

"Right Reverend Monsignor Joseph Morrison,
President Liturgical Conference,
Roosevelt Hotel,
New Orleans, Louisiana

Greatly honored promise to fulfill office to best ability in spirit of preamble toward goal that peace and reconstruction truly mean harmony of right order and restoration of all things in Christ shall miss you expect some day to speak of Immaculate Conception Highland Park almost same awed tones as Holy Cross at Saint Louis Greetings to all in Christ.

(Signed) Father Tom Carroll"

We are very much pleased and intrigued by the following huge figures of attendance and registration for this three day Liturgical Week in New Orleans: 6,926 persons in all, for an average of 1,385 a day. This includes the registration here in the hall, 3,284 advance registrations in the schools, and the estimated attendance at the Cathedral (which is very conservative) of 3,000. On the basis of those figures, I am confident to say that no Liturgical Week ever came anywhere near it, and I am also confident that this Liturgical Week surpassed in attendance the five we have had so far.

Monsignor Morrison: On behalf of the Liturgical Conference, may I express our thanks to the Most Reverend Archbishop of New Orleans and to Monsignor Greco, who have undoubtedly set a pattern to which we can appeal in future Liturgical Weeks, from the standpoint of official support, and loyal, effective collaboration. All in all, this has been a wonderful experience, and constitutes the best encouragement that we at the age of six have received.

So, besides the great debt we of the Conference owe to those under Your Excellency: Monsignor Greco, the Fathers on the Committee, the Sisters, and children, your own good people, and all the tokens of that hospitality for which New Orleans is so famous, we owe Your Excellency the greatest debt of all: that of having encouraged us on and upward to greater things. We owe you the thanks that under Christ, under God, as His highest representative in this region, you have given us the inspiration to a greater striving towards our aim of making Jesus Christ, present in the Blessed Sacrament, acting in the holy Sacrifice as our High-Priest, better known and loved.

Archbishop Rummel: According to the program, I am supposed to give you an address; but I really ought to confine myself, I think, to saying that which, unfortunately, has to be said at the end of every gathering such as this, the word of parting. And my final word therefore, amounts to this: "Well done, thou good and faithful servant."

I think this has been a magnificent Week, a glorious experience for all of us here in New Orleans, and I hope, likewise, for those of you who have come from a distance to give us the benefit of your inspiration and studies, and also to participate in the program as it was developed by Father Ducey and Monsignor Greco. Frankly, I do not deserve all that has been said here tonight. In fact, I deserve only a small percentage of this gratitude. There is such a thing as the man behind the throne or the power behind the throne. In this case, the power behind the throne was Monsignor Greco. He took up this task of preparing the program and looking after all the details of the Liturgical Week. He took it all off my hands, and even off my conscience. I have absolute faith and confidence in him, and I think you are all ready to testify that I have not been disappointed.

I am also grateful to Monsignor Morrison, and to the members of the Liturgical Conference who worked so hard with us to prepare this meeting. They have shown a great deal of maturity, a great deal of zeal, and a great deal of courage. It takes courage to promote this liturgical movement. It seems easy enough to get before an audience that is more or less prepared, more or less sympathetic, and discourse upon the grandeur and the beauty of the liturgy, but to try to indoctrinate, to inspire and to get others to

accept, all the implications of the teachings of the Church on the liturgy is quite another task.

You have a very difficult task before you. I said a moment ago that it takes courage to be a promoter of the liturgy. The liturgy is something ideal. It is intensely practical in its applications, but it does present an ideal, and ideals are always difficult to "sell," as we say, to others, and the more exalted the ideal the more difficult it is to get others to see it and to accept it in all its practical applications. The general popular attitude toward the liturgy here in the United States, is no doubt somewhat less than the ideal, and when we become accustomed to our weakness and defects we find it very hard to give them up. So it will be, I presume, with regard to the weaknesses and defects that we find in the liturgical life of our people, perhaps even in the liturgical life of those who are consecrated to God. There is the danger of too much formalism; there is a graver danger of too little appreciation of the means of sanctification in the liturgy of the Church; but it may take many years for us to grow up, to reach full maturity in our proper liturgical developments. Your project is only six years old, and yet, I think, it has some very definite achievements to its credit. Undoubtedly, as you move about from one place in the country to another the spirit will grow, interest will grow, knowledge and appreciation will grow, and the seed planted here and there is bound to grow up and produce beautiful foliage and fruit.

So I say: feel encouraged in this work; try to carry on with the same zeal, with full confidence in God's assistance. After all, it's His work! And you will undoubtedly leave behind you everywhere, zealous apostles for the liturgical work; as I hope will be the case here in New Orleans. I know that many of our priests are already interested in the liturgical movement, and many more will be interested in it because of their experiences with this program and because of what they have heard and seen of the liturgy here during this meeting. Thus as you move from place to place you will find always that you have established something that eventually will become national in scope and national in spite of our leanings and tendencies toward the "practical."

I have always liked to visualize the Church and the liturgy in terms of the Holy City, the "New Jerusalem," of which St. John speaks of in the *Apocalypse*, in that beautiful passage that is used in the Office of the Dedication of a Church: "And I saw the Holy City, the new Jerusalem, coming forth from heaven, from God, as a bride, vested to be His spouse." I think that opens a beautiful vision of the Church and her liturgy. From the natural standpoint, I presume, there is nothing that is more beautiful than an handsome bride, vested for her great day when she is ready to give her heart and her hand, trustingly, into the keeping of the young man of her choice. All the world loves the beauty and the gracefulness and the loveliness of a bride, adorned in all her splendor, and yet with that certain simplicity and devotedness that so naturally rest upon her. In the same way we can apply this beautiful passage to the liturgy, and see in it the Spouse of Christ coming to meet her Bridegroom. She comes adorned and bejeweled, wearing the diadem of revealed truth, beautifully embellished with the precious stones of many virtues. She comes adorned with the beauty and grandeur of holiness radiating from her as the rays of the sun emanate from the skies; holiness that radiates from her like stars in the firmament: the seven-

fold source of grace, the Sacraments, the myriad lesser jewels of the Sacramentals. All this holiness gives her charm and beauty and grandeur, and makes things of earth heavenly, transforms souls into a more perfect image and likeness of God. It is this holiness that makes human beings angelic, prepares them to take their place beside the very angels of heaven. The Church comes to us in her liturgy likewise, in all the strength and power and majesty with which Christ has clothed her, the power which Christ entrusted to her; the power of making known the message of truth, the power of standing steadfast, without fear of contradiction, without fear of error, upon the rock of truth; the power that is vested in her in the exercise of her ministry of holiness, the power of the Sacraments, the power that can convert fragile human nature into a being supernatural, a being approaching the divine; the power of forgiving sin, the power of changing bread and wine into the Body and Blood of Christ, the power of injecting into human life, home life, family life, social life, all those grand transformations that concur to make mere creatures of earth into children of God and citizens of the City of God.

Such is the vision of the Church, as I see it in the liturgy. But above all, let us remember that it is primarily through the liturgy that the faith of the Church, the truth in the Church are made to live. It has been said from this platform several times: *lex orandi est lex credendi:* which means we believe as we pray, and we pray as we believe. So in praying the liturgy we also express our adherence to the truth which adorns the brow of Holy Mother Church coming down to us as a bride with all her adornments, beside her Spouse Christ, Jesus Himself.

In fine, it is the liturgy that brings out the unction, the splendor, the beauty, the grandeur, the transforming effects of the ministry of holiness within the Church, in her Sacraments, her Sacramentals. Every movement, every touch of the Church is a means of sanctifying the souls and lives of men. It is in the liturgy that we find the consolation that gives strength to human hearts, that makes us powerful in our combat with the evil spirits, that makes us ready and willing to fight the very powers of hell. It is in the liturgy that all the grandeur and the beauty of the Church are crystallized for our benefit here and our salvation hereafter. The liturgy is something that is eternal: for when we shall be transported into heaven, we shall find the liturgy continuing without end. The revelations of St. John in the *Apocalypse* is the pattern for that heavenly liturgy, which occupies a high place in the Kingdom of God. There that we shall continue, please God, our expressions of worship and our offerings of love to the majesty of God. It is there that there will be no end to the beauty and the grandeur that will be revealed, as the procession moves through the regions of heaven, the processions in which the pure in heart will follow the Lamb wheresoever He goeth.

So in liturgy we are not doing something that will end with time, but something that is a fit preparation for the grander realization of the homage that we are destined to pay to the majesty of God, together with all His angels and saints. That is the sort of vision I like to have of the liturgy, and I like to feel that when we are carrying it out, in true faith and devotion, intelligently and reverently, we are really taking part in that higher liturgy that is going on constantly in heaven, and in which I hope someday all of us will be participants.

I hope that I have said a word or two that might linger with you, encourage and strengthen you, in the work that you are dedicated to, apropos of the liturgical ideals of the Church. Whenever you feel that the time is right, come back to New Orleans and you will be welcomed again.

God bless you.

(*Closing prayer*)

(*Whereupon, at 10:00 p.m., Thursday, December 13, the meetings of* Liturgical Week 1945 *were ended.*)

The Liturgical Week, 1945

Registration Statistics

STATE	CLERGY	RELIGIOUS	LAITY	BROTHERS	TOTAL
Alabama	3	..	..	..	3
Arkansas	4	..	..	..	4
Connecticut	1	..	..	..	1
Florida	1	..	1	..	2
Georgia	2	..	..	..	2
Illinois	11	2	5	..	18
Indiana	..	4	..	..	4
Iowa	3	2	..	..	5
Kansas	1	8	..	..	9
Kentucky	..	1	..	..	1
Louisiana	107	296	819	10	1,232
Massachusetts	..	..	2	..	2
Michigan	1	..	..	..	1
Minnesota	2	2	..	..	4
Mississippi	5	..	6	..	11
Missouri	4	4	..	..	8
Montana	1	..	..	..	1
Nebraska	1	..	..	..	1
New Jersey	1	..	1	..	2
New York	1	..	1	..	2
Oklahoma	..	2	..	..	2
Ohio	3	2	2	..	7
Pennsylvania	2	..	1	..	3
South Dakota	1	..	..	..	1
Texas	4	1	2	..	7
Washington	..	..	1	..	1
Wisconsin	4	2	..	..	6
Foreign	1	..	3	..	4
TOTALS	164	326	844	10	1,344

LITURGICAL WEEKS

Study Outline

WE SUBMIT here an outline of planned study covering the principal topics treated in all the Weeks to date, excepting the inaugural one in 1940 (its Report now being out of print), arranged in catechetical form for the convenience of teachers and students. The material consists of ten basic topics followed by questions and answers, and then the references to the particular articles in the NATIONAL LITURGICAL WEEK series wherever the respective subjects are fully treated. The answers given are either condensations of, or direct quotations from the articles referred to. Thus the entire rich content of these volumes is made available for systematic study by individual students, whether as actual classroom assignments (it will be noted that by studying one section each month, the whole list of topics could be covered in the ten months of an academic year), or by parish and study-club groups. Although a complete answer to each question may be found by following the references given, much additional information is obtainable on any given topic in other articles not listed below.

Additional source material on all topics germane to the liturgy is indicated either in the body of specific articles, or in the exhaustive bibliography printed in NATIONAL LITURGICAL WEEK, 1944. (Incidentally, in using the latter, the student may safely consider the first title listed as the most important book in its particular category.)

Copies of all editions (except that of 1940) are now available, as are off-prints of this Study Outline, and of the bibliography mentioned above. The latter two will be furnished gratis on request; and liberal reductions from the price of a dollar and a half for single copies of NATIONAL LITURGICAL WEEK will be granted for orders of ten or more volumes.

PART I: Liturgy in general, and its relationships to other general but pertinent problems.

Q. 1: What, in general, is meant by the term "liturgy"?

A.: By the term "liturgy" is meant the external, public, and official worship of God by His Church.

Meaning of the Liturgy, Hillenbrand, 1941, 20–26
The Liturgy and the Word of God, Winzen, 1944, 125–130
Address of Archbishop Rummel, 1945, 7–9
Catholic Liturgy: Its Meaning and Purpose, Stack, 1945, 15–20
Liturgical Week 1945: A Summary, Ruggle, 1945, 171–175

Q. 2: How does the concept of the Mystical Body help us to understand the liturgy?

A.: The incorporation of ourselves into Jesus Christ, so that His Spirit lives in Christians as a Life and a Power, is central to the concept of the Mystical Body. Thus the Church is conceived as the Body of Christ endowed with His life and His merits and His priestly powers, so that our worship is incorporated into His. This incorporation of our worship into the worship of Jesus is central to the concept of the liturgy.

The Living Parish, Ehmann, 1941, 4–11
Homily on 9 December, 1945, Thuis, 1945, 119–124

Q. 3: What common basis exists between the liturgical movement and Catholic Action?

A.: The liturgical movement is conceived as pertaining to corporate worship in which the laity cannot take part without coöperating with the hierarchy and the sacramentally ordained ministers of Christ. On the other hand, Pius XI defined Catholic Action as: "The participation of the laity in the Apostolate of the Hierarchy." So close, therefore, is the connection between the two that they seem to constitute a kind of unity in the operative nature of each.

Liturgy and Catholic Action, Boyd, 1941, 218–227
Liturgy and Catholic Action, Wendell, 1944, 40–46

Q. 4: What, if anything, does liturgy have to do with Christian Culture?

A.: In its broadest sense, culture embraces our relationships with ALL being conceived objectively. For the Christian, this conception must be in harmony with the fundamental conception of human life on the Christian level, and must be in line with the ultimate meaning of human existence: transformation into Christ. This transformation is the practical and personal effect of the liturgy.

Liturgy and the Cultural Problem, Von Hildebrand, 1941, 190–197
Modern Perversions of Praise, Jordan, 1942, 173–179
The Liturgy and Catholic Culture, Kienberger, 1945, 108–115

Q. 5: In what way does the liturgy relate to the dogmas of faith?

A.: As one of the organs of the teaching Church, the liturgy and its doctrine is consequent upon and conformable to the dogmas of faith.

The Liturgy and Orthodox Belief, Diekmann, 1944, 114–118
Liturgy and Religious Education, Kelly, 1944, 47–58

Q. 6: How can the liturgy help generate for us a real peace?

A.: Through the liturgy of the Church, we draw the grace of God which is the basis of peace. By the liturgy, the will of man is fortified so as to deserve peace; by the liturgy, we are enlightened in the practice of concord, justice and charity which underlie peace.

The Liturgy and Christian Peace, Brady, 1941, 242–250
Modern Papal Pronouncements on the Spirit of Sacrifice and World Peace, Koenig, 1943, 153–161

Christian Sacrifice and Peace on Earth, Sturzo, 1943, 164–173
Cf. Entire Volume V, especially *The Sacraments in Peace and Reconstruction*, Doherty, 1945, 41–48.

Q. 7: How does the liturgy help us to view social problems?

A.: The liturgy being itself corporate and social worship, thus provides the key to a truly Christian solution of current social problems.

Liturgy and the Social Problem, Furfey, 1941, 181–186

Q. 8: What are some of the many current problems which we call social, and how does the liturgy help us view them in a sane and Christian light?

A.: Among the many problems to which we give the name "social" and to which the liturgy can give a sane and Christian answer are: (1) The Family; (2) Rural Life; (3) Labor Relations; (4) Race Relations; (5) Morality in the Armed Forces. The following articles are attempts to consider these problems from the liturgical viewpoint:

(1) *The Christian Family and the Liturgy*, Mueller, 1941, 162–171
(2) *Sacrifice and Society*, Liguitti (Rural Life), 1943, 122–125
(3) *The Spirit of Sacrifice in Christian Society*, Dunne, 1943, 128–139 (Labor)
(4) *The Spirit of Sacrifice in Christian Society*, Morrison, 1943, 109–116 (Race)
(5) *Liturgy and the Armed Forces*, Coppersmith, 1943, 141–153
Liturgy in Military Life, Stedman, 1944, 99–112
Divine Praise and Catholic Military Life, Sause, 1942, 183–190

Q. 9: To what Supreme Pontiff do we generally ascribe the impetus for the liturgical movement?

A.: We generally ascribe the impetus for the liturgical movement to Pius X who, in his famed *Motu Proprio*, uttered one of the most famous sentences of our century: "The primary and indispensable source of the spirit of Christ is the active participation of the lay people in the sacred mysteries and in the public, solemn prayer of the Church." Succeeding Pontiffs have reëchoed his words.

The Liturgical Revival To-day, Hillenbrand, 1945, 9–144.

Q. 10: What is the place of Mary, the Mother of God, in the liturgy?

A.: Mary Immaculate was the instrument whom God used to bring Christ, our Chief Liturgist, into this world, and so Mary stands at the head of worshipping humanity (next to Christ). As She is the model for us in all things, so here in the highest act of Catholic worship, She is our supreme human model, as the Church testifies in instituting so many liturgical Feasts in Her honor.

Homily on 8 December, 1945, Prendergast, 1945, 59–62
Our Lady and the Liturgy, Sister Julie, 1943, 71–80

PART II: On the liturgical movement in its natural Christian setting, namely in parochial life, with particular reference to the city and country parish, and the problems proper to each.

Q. 1: Why is the proper understanding of the term "parish" of such prime importance in the liturgical movement?

A.: A proper understanding of the term "parish" is of prime importance in the liturgical movement since, for the generality of Christians, incorporation in the Mystical Body of Christ and membership in the family of God are achieved and expressed in the parish and it is only in the parish that the full powers of the *mater ecclesia* are actualized. The parish IS the Body of Christ in miniature.

The Living Parish, Ehmann, 1941, 4–11
The College Graduate in Parochial Liturgical Life, Hayne, 1941, 204–212
Summary and Conclusion, Holleran, 1941, 231–237
Praise in the Living Parish, Thibault, 1942, 80–85
The Liturgy and the Parish Family, Carroll, 1944, 8–19

2: Toward a better understanding of the specific problems of the liturgical revival in country parishes the following views, theoretical and practical, are recommended from the LITURGICAL WEEK proceedings:

A Pastor's Description of Liturgical Participation in His Parish, Rev. James Winnen, 1941, 69–77
Praise in the Living Parish, McGeever, 1942, 97–99
Praise in the Living Parish, Burtle, 1942, 100–104
The Liturgical Revival in a Country Parish, Shanley, 1943, 87–91
The Possibilities of Liturgical Revival in Rural Parishes, Tennien, 1944, 82–86
The Possibilities of Liturgical Revival in Rural Parishes, Fries, 1944, 92–96
The Sacraments of Daily Life in Town and Country, Shanley, 1945, 62–67
The Liturgy in Rural Parish Life, Weller, 1945, 157–162
The Liturgy in Parish Life in the Country (*Foreign Mission*), Verbeke, 1945, 163–167

3: Toward a better understanding of the specific problems of the liturgical revival in city parishes, the following theoretical and practical papers are recommended from the LITURGICAL WEEK proceedings:

A Pastor's Description of Liturgical Participation in His Parish, 1945, Rev. Martin Hellriegel, 1941, 82–91
Praise in the Living Parish, Huelsmann, 1942, 88–90
Praise in the Living Parish, Velte, 1942, 91–97
The Liturgical Revival in a City Parish, Hanrahan, 1943, 81–86
The Liturgical Revival in a City Parish, Gressle, 1943, 93–98
Possibilities of Liturgical Life in City Parishes, Cirrincione, 1944, 87–92
Possibilities of Liturgical Life in City Parishes, Monaghan, 1944, 96–98
Liturgy in Urban Parish Life, Lohmann, 1945, 144–152
Liturgy in Urban Parish Life, Neuzil, 1945, 153–156

PART III: On liturgical prayer, which praises God in His transcendent majesty, through the Sacrifice of Christ, through the Divine Office, and by any and every technique by which God can be honored and glorified in His Church, through Christ Our Lord.

Q. 1: How close a connection exists between the notion of the Glory of God and the liturgy?

A.: In creating the universe, God aimed principally at being glorified by those of His creatures whom He has endowed with reason, and in the "new creation" of His Church, He made it possible for them to do this in a perfect way. Thus the whole liturgy is itself the dramatization of the glorification of God.

The Glory of God, LaFarge, 1942, 14–19
The Praise of Creation, Furlong, 1942, 21–30

Q. 2: Why is it important that we understand well that the one motive of Christ's life is the glorification of His Father?

A.: It is important that we understand well that to glorify God is the one motive of Christ's life since our liturgical sentiments are most worthy in the sight of God when we unite them with the sentiments and motives of His Son. The Church captures Christ's motives in her liturgical formulas.

The Praise of Christ on Earth, Shine, 1942, 35–40
The Praise of Christ in Heaven and in His Church, Schmitt, 1942, 40–44
Praise in Sacrifice and Sacrament, Winel, 1942, 53–61

Q. 3: What gives the liturgical prayer of praise its supereminence over private prayer?

A.: It is precisely the fact that we are members of the mystical Body of which Christ is the Head that the liturgical prayers take precedence over private prayers. However, as CELLS in that body, we must perform also *individually* the task of Divine Praise; but this task is best realized only when private prayer itself is inspired by the same principles which inspire the public or official praise of the Church.

The Praise of Christ in His Individual Members, Mulcahy, 1942, 44–47
The Liturgy and Personal Piety, Ehmann, 1944, 32–29
Private Prayer and the Liturgy, Rudloff, 1945, 22–29

Q. 4: What connections exist between the Mass and the Divine Office?

A.: The central act of worship and praise in the Church is the Sacrifice of the Mass in which a Victim, Christ, is offered to God. The Divine Office is known as the "sacrifice of praise" which springs forth spontaneously from the Eucharistic Sacrifice. It sanctifies, as it were, the whole day of the Church, serving as a preparation for and a prolongation of the thoughts expressed in the central Sacrifice of the Mass. Hence the Mass and Office are integral parts of one and the same liturgy of praise.

Praise in Mystic Song, Scholz, 1942, 65–73
The Divine Office as a School of Christian Asceticism, Pollard, 1943, 62–70

The Psalms in Catholic Life, Walker, 1944, 118–124
The Divine Office: Christ's Spouse at Prayer, Burns, 1945, 32–37

Q. 5: How does the liturgy help us penetrate the meaning of Holy Scripture?

A.: Much of the text of the liturgy is taken directly from Sacred Scripture (Old and New Testaments), and often, in their liturgical settings, even obscure passages lose their obscurity and become light and power. The first liturgical book was the Bible and it remains the mother-text of all our worship.

Divine Praise and Holy Scripture, Laukemper, 1942, 135–140

Q. 6: How do the opponents of "Vernacular" in the Liturgy propose solving this problem of understanding the liturgy?

A.: They who oppose the use of "Vernacular" in the liturgy offer two propositions toward solving the problem, namely: (a) interpretation of the liturgy; (b) teaching Latin.

The Language of the Roman Liturgy, Sorg, 1944, 131–144
Our Language of Praise, Ryan, 1942, 121–132

PART IV: On the Mass, the "heart" of liturgy, and on the reasons why the people should become active participants in it.

Q. 1: Why is the Mass said to be the center of the Liturgy?

A.: As the supreme act of worship of the Church, the Mass is itself the unbloody Sacrifice of the Body and Blood of Christ and around this Act, every other liturgical function moves in perfect submission and order.

Meaning of the Mass, Botz, 1941, 44–52
Praise in Sacrifice and Sacrament, Winel, 1942, 53–61

Q. 2: Why is so much stress placed on the understanding of the concept of SACRIFICE in general, in a study of Liturgy?

A.: A great stress is placed on the concept of Sacrifice in general in studying the liturgy since the Mass is a Sacrifice, and central to the liturgy as was said above. Philosophically, however, the nature of man requires a sacrifice, and the history of man bears out the verity of this philosophical statement.

The Meaning of Sacrifice in General, Ellard, 1943, 4–15

Q. 3: What is meant when one says that the sacrifice of Christ was somehow contained in His whole life and offered to His Father on the Cross?

A.: By this statement is meant that the life of Christ is viewed as a Sacrifice which began at the moment of His Incarnation, continued throughout His life, was consummated and offered on the Cross, was accepted by the Father and was "sealed" by the Resurrection-Ascension.

The Meaning of the Sacrifice of Christ, Carroll, 1943, 15–23

Q. 4: In studying the liturgy of the Mass, we often find the concept of our own self-oblation mentioned as the essential element of participating in the Mass. What is meant by this statement?

A.: By the statement that the essential element of participating in the Mass is our own self-oblation is meant that we as members of the Mystical Body of Christ are so intimately united to Him that we share in His character as Priest and VICTIM in the Sacrifice of the Mass.

The Meaning of Our Sacrifice in Christ, Westhoff, 1943, 25–32
The Spirit of Sacrifice in Christian Society, Hillenbrand, 1943, 100–108

Q. 5: What is meant by "Rites" and why are they necessary in liturgical worship?

A.: Rites (from *ritus* — custom) are prescribed and fixed forms in which the liturgical functions are executed. They are necessary since it is proper to the nature of man to worship God in body and spirit, but the body is the instrument through which the soul expresses its activity. Since man worships God as a member of the Church, it is the part of the Church to fix the expressions (external forms) for a uniform and fitting physical formula of worship. Our worship is *corporal* as well as *corporate*.

Gesture and Vesture in the Service of Praise, Lallou, 1942, 162–169
Introductory Address, Most Rev. Samuel Stritch, 1943, 1–4

Q. 6: What is the basis of lay participation in the Mass?

A.: The basis of lay participation in the Mass is the Sacrament of Baptism which is, as it were, the ordination to the *universal* priesthood in virtue of which the baptized person may be a co-offerer of the Mass.*

Meaning of Participation in the Mass, Rudloff, 1941, 56–64
The Priestliness of God's People, Burke, 1944, 20–26

Q. 7: Why may we rightly conceive the Mass as the greatest means of effecting social union?

A.: We may rightly conceive the Mass as the greatest means of effecting social union because the Mass is the offering of the entire Body of Christ and this offering is pleasing to God. The social unity desired by the world, whether it be political, economic, civic, or of any other special type, will be efficacious only if it be based on the unity of man with Christ in God.

Holy Mass: The Body of Christ United in Social Worship, Ellard, 1945, 50–56

PART V: On the Sacraments in General: their liturgical meaning and value both in themselves and in their relation to society, and the special particular aspects of each.

* For actual expositions of participation of the people, *cf.* sections on Country and City Parish participation.

Q. 1: Why are the Sacraments incorporated into a formal study of the sacred liturgy?

A.: The Sacraments are incorporated into a formal study of the sacred liturgy because they bear direct relationship to the "heart" of the liturgy which is the Mass. They are, in fact, the channels of grace won for us on the Cross. For the "Christ-life of the Mystical Body is *functional*, operating through the organism of the Sacraments, which impart, protect, develop and fulfill the divine indwelling."

The Living Parish, Ehmann, 1941, 4–11 (esp. 8–10)
Christian Sacrifice and the Sacraments, Weller, 1943, 34–42

Q. 2: Why is it said that the Sacraments, like sacrifice, are God-centered, not man-centered?

A.: The Sacraments, like sacrifice, are God-centered and not man-centered because the ultimate purpose of the Sacraments, as of all liturgy, is the glory of God. Their immediate end is the sanctification of man.

Christian Sacrifice and the Sacraments, Weller, *op. cit.*, above (esp. 37)
Praise in Sacrifice and Sacrament, Winel, 1942, 53–61

Q. 3: Is there truly a liturgical unity underlying the functioning of the seven Sacraments?

A.: There is a liturgical unity underlying the functioning of the seven Sacraments and that unity is best discovered by relating them to the unifying and sublime notion of the Mystical Body. Thus:

(1) Baptism establishes the divine life in the soul and incorporates the recipient into the Mystical Body.
(2) Confirmation increases in us what was first effected by Baptism when the Holy Ghost comes with all the plentitude of his graces. (N.B. Baptism and Confirmation are often called the "Sacraments of the lay priesthood.")
(3) Holy Eucharist is the *Sacrifice*, whereby the Mystical Body offers itself in union with Christ's sacrifice, and the *Sacrament* its fruit is for sustenance and unity in the Body.
(4) Penance and Extreme Unction are the means whereby the Body repairs itself and restores life to its sinful members.
(5) Matrimony is the means whereby nuptial love is consecrated to Christ, so that man and wife may become instruments of Christ to extend the Mystical Body.
(6) Holy Orders ensures the preservation of the visible priesthood to the end of time, giving to chosen ones the Christ-power of sacrifice, and of dispensating graces which are the life of the Mystical Body.

The Living Parish, Ehmann, 1941, 4–11
The Liturgy and the Parish Family, Carroll, 1944, 8–19
The Sacraments in Peace and Reconstruction, Doherty, 1945, 41–48

Q. 4: What is the rich significance of the statement that Baptism initiates us into Christ?

A.: Initiation into Christ means that we become living, vibrant, *active* members of the Mystical Body of Christ, thus able to live His life especially through participation in the Mass.

The Liturgy and the Parish Family, Carroll, 1944, 8 ff.
Praise in Sacrifice and *Sacrament*, Winel, 1942, 53–61

Q. 5: What must we remember concerning the relationships which obtain between the Sacrament of Confirmation and the "lay priesthood"?

A.: Concerning the relationships which obtain between Confirmation and the "lay priesthood" we must remember:

(a) The entire priesthood, both ordained and lay, is based on the concept that the minister of sacrifice must hold himself as an instrument (STH, 1943, q. 63, a. 2), with this basic distinction (Burke, 1944, 24 ff.).

(1) The *ordained* members of the hierarchy exercise physical causality in effecting transubstantiation as a physical, efficient although subordinate cause (*ibid.*).
(2) The "lay" priesthood acts morally, and can never act individually, but only insofar as the individual is a member of the Church as a whole (*ibid.*).

(b) The Sacrament of Baptism is often referred to as initiating us into the "lay" priesthood; but it is of course tremendously effective for personal sanctification. Confirmation, however, perfects this "priestly character" by a fuller participation in Christ, helps us act effectively on the social level as a member of Christ's militia, and elevates our position in the "priesthood" of Catholic Action.

Meaning of Priesthood, Ellard, 1941, 34–37
The Living Parish, Ehmann, 1941, 4–11
Parish Family, Carroll, 1944, 8–19
Priestliness of God's People, Burke, 1944, 20–26

Q. 6: In what way does the Sacrament of the Holy Eucharist achieve the unity required for the proper exercise of the liturgical life?

A.: The Sacrament of the Holy Eucharist is the SIGN of the Mystical Body and perfects it (Botz, 1941, 51). The fruits of the Sacrament are unity with Christ and community with each other. Thus the Council of Trent declares that the effect of Holy Communion is: "Unification of man unto Christ. For man is incorporated in Christ by grace and united to His members" (Denziger, 698). *Ibid.*

Meaning of the Mass, Botz, 1941, 44–52
Meaning of Participation in the Mass, Rudloff, 1941, 56–64

Q. 7: What doctrine is implied when we say that the Sacrament of Penance is social as well as private in its purpose and effects?

A.: The doctrine of the Mystical Body is implied when we say that the Sacrament of Penance is social as well as private in its purpose and effects because:

(1) Sin is not a strictly private affair, as there can never be a strictly "private" Christian.
(2) To act as a Christian is to act as a member of the Mystical Body.
(3) Whoever sins, does so not only as an individual, but also as a member of Christ.
(4) Sin inflicts a wound in the collective Body of Christ.
(5) This Sacrament remedies sin and its effects, hence it is social as well as private in its purpose and its effects.

The Sacrament of Penance in Parish Life, Le Beau, 1941, 126–134
Cf. references to other Sacraments.

Q. 8: What is the place of Extreme Unction in understanding the fulness of the Mystical Body?

A.: Extreme Unction is related to Baptism which inaugurates, and Confirmation which perfects our membership in the Mystical Body. The first two Sacraments raise us to the level of the Divine Life for our pilgrimage here on earth, while this Sacrament prepares us to appear among the Saints and before the throne of God Himself (Reinhold, 1941, 138). This Sacrament confers the "anointing for glory," that final grace and gift of God to prepare us for welcome in Heaven (Carroll, 1944, 17).

The Sacrament of Extreme Unction in Parish Life, Reinhold, 1941, 135–141
The Liturgy and the Parish Family, Carroll, 1944, 17–18

Q. 9: What is the great model of Christian Marriage and what are its implications in the liturgy?

A.: The great model of Christian Marriage is the divine unity of Christ with His Spouse the Church (Puetter, 1941, 149). The sacred union of God, husband and wife, sanctifies natural fruitfulness and creates the Christian family (Mueller, 1941, 162), a true type of the Mystical Body (Carroll, 1944, 17).

The Christian Family and the Liturgy, Mrs. F. Mueller, 1941, 162–171
Christian Marriage and the Living Parish, Puetter, 1941, 146–158
The Liturgy and the Parish Family, Carroll, 1944, 16–17
Praise in Sacrifice and Sacrament, Winel, 1942, 60

Q. 10: What is the principal purpose of the Sacrament of Holy Orders and in what relationship does it stand to the whole of the liturgy?

A.: The principal purpose of the Sacrament of Holy Orders is "the consecration and distribution of the Body of Christ" (E. TH. CG IV, 75), Ellard, 1941, 34. This Sacrament is given for the whole Body of Christ, as well as for the individual community for which the priest is ordained (Carroll, 1944, 15). Without the Sacrament of Holy Orders there can be no liturgy, since the possession of the sacerdotal character conferred in this Sacrament alone makes the divine Sacrifice of the Mass possible. Hence, the spirit of the liturgy teaches, above all, the exalted place of the person who has received Holy Orders.

Parish Family, Carroll, 1944, 15–16
Meaning of Priesthood, Ellard, 1941, 34–37

PART VI: On the Sacramentals and their connection with sacred liturgy.

Q. 1: What are Sacramentals and from what source do they draw their efficacy?

A.: Sacramentals are external rites which confer special spiritual benefits. Unlike the Sacraments, which confer spiritual benefits directly, the Sacramentals owe their origin to the Church, and derive their efficacy from the prayer of the Church in conjunction with the devout dispositions of those who use them.

Sacramentals and the Spirit of Sacrifice, Doherty, 1943, 45–52

Q. 2: What is the place of the Sacramentals in liturgy with respect to the Sacraments?

A.: Since the Sacraments, and especially that of the Holy Eucharist, have been instituted by Christ as the primary sources of spiritual strength, the Sacramentals are, therefore, secondary. They do have, however, an importance and value which is tremendous and far-reaching in the order of salvation, by reason of the fact that their efficacy is from the prayer of the Church.

Sacraments of Daily Life in Town and County, Shanley, 1945, 62–67

PART VII: On the Meaning of the Liturgical Year, its place in living the liturgy, and the source of its efficacy.

Q. 1: What is meant by the Liturgical Year?

A.: By the Liturgical Year we mean the annual celebration of the Mysteries of Christ's Birth and Life and Passion and Resurrection and Ascension. In her celebration, the Church actually lives the inner reality of each Mystery and communicates its grace to us.

Personal Piety, Ehmann, 1944, 32–39

Q. 2: How are the notions of the Mystical Body and the Liturgical Year related to one another?

A.: The spiritual basis for unity amongst Catholics is common membership in the Mystical Body of which Christ is the Head Who controls the members. In the Liturgical Year, Christ assumes this leadership, as a living reality Who speaks to us through the Church and teaches us through the liturgy. The former reaches the intellect, the latter the heart. Thus through the proper celebration of the Year, the life of Christ unfolds itself bit by bit, drawing us ever closer to Himself. As the Light of the world therefore, He is thus truly — and continuously — the Way, the Truth, and the Life.

The Church Year Consecrating the March of Time, Keating, 1945, 70–73

PART VIII: On Catholic Education and its relationships to the liturgy.

Q. 1: What aims do the liturgical movement and religious education have in common?

A.: The liturgical movement is an effort towards the integration of Catholic life. To achieve this end, the liturgical apostolate envisages

religious training indispensable for full Catholic living. The aim of Catholic education AS CATHOLIC is this: to teach and instruct in such a fashion that the student will become a better Catholic in theory and practice.

Liturgy and Religious Education, Kelly, 1944, 47–58

Q. 2: What two really distinctive "liturgical" proposals may be offered which will accentuate the specific CATHOLIC aspect of education?

A.: The following two really distinctive "liturgical" proposals may be offered in formulating Catholic courses in religion to achieve the specific Catholic aspect of education:

(1) In the theological content of religious education for the laity there must be a strong emphasis upon the primacy of the *supernatural life* which the liturgy dispenses.

(2) There must be an early and continual recourse to the liturgy in actual practice. This latter suggestion is capable of adaptation according to state of training of the students but it has this special character: recourse to liturgical PRACTICE will be more than an incidental correlation; it will be OF THE ESSENCE of religious training. (*Ibid*, p. 52.)

Q. 3: What specific programs have been offered toward the promoting of liturgy in Grade, High School, and College?

A.: The programs offered for Grade School, and for High School and College, may best be discovered by having recourse to the perusal of the articles listed below:

How to promote the Liturgy in the Grade School, Sr. Celestine, C.PP.S., 1945, 125–133
Liturgy in High School and College, Sr. Madeleva, C.S.C., 1945, 134–140

PART IX: On Liturgical Music: its importance, its place, and its development in various places in the United States.

Q. 1: In what famous document do we find the great impetus given to the Liturgical Movement, and what influence was it meant to have on Church music?

A.: It is commonly known that there is one papal document which has had a tremendous influence on the liturgical movement: namely, Pope Pius X's MOTU PROPRIO on Sacred Music of 22 November 1903. In this decree, the Supreme Pontiff has given very definite instructions for active participation of the faithful in the Mass by means of singing the High Mass in Gregorian Chant. The relative liturgical value of various types of Church music was discussed in detail.

Participation in the Mass, Rudloff, 1941, 56–64 (esp. 59)
Liturgical Music in the Living Parish, Boyle, 1941, 113–118
Praise in the Living Parish, Thibault, 1942, 80–85

Q. 2: What specific kind of Church music is most representative of liturgical music?

A.: Since Gregorian Chant is the musical clothing of texts taken from the Missal or Breviary, and is meant to be sung as an integral part of the Mass or Divine Office, we may say that *Gregorian Chant* best realizes this end, — although it is not the only kind of Church music which does so. Chant is the "supreme model of sacred music," as says Pius X.

Chant and the Laity, Brennan, 1942, 110–115
Liturgical Chant — Its Value in Worship and in Instruction, Mother Stevens, 1944, 64–72
Ecclesiastical Chant in the Liturgy — An Historical Survey, Sister Ethelreda, 1945, 76–85
Ecclesiastical Music Today (Gregorian), 1945, 88–93, Rev. Emmet Kelly

Q. 3: What are some ways in which we may foster liturgical music, especially the Chant, in schools, parishes, etc.?

A.: Some ways in which this can be done are given in the specific directions detailed in the following articles:

(1) *Liturgical Music in the Living Parish*, Boyle, 1941, 113–118
(2) *Liturgical Chant — Its Value in Worship and In Instruction* Mother Stevens, 1944, 64–72
(3) *Ecclesiastical Music Today* (Gregorian), Kelly, 1945, 88–93

Q. 4: What are the origins of the official Church music and what role does it play in Christian piety?

A.: The roots of the ecclesiastical chant are to be found in antiquity — from the Hellenic world of Greece and the Hebraic world of Palestine. The Church has regulated, handed down, and preserved it during long centuries. Although there was an historical lapse in the popular use of chant during the period of 17th- 18th- 19th-century individualism, this music still has an important role in the development of Christian piety, for it ideally fosters the active participation in the holy mysteries and the sung prayer of the Church which is the "indispensable source of the true Christian spirit."

Ecclesiastical Chant in the Liturgy: An historical Survey, Sister M. Ethelreda, O.S.U., 1945, 76–85

PART X: On liturgical art and architecture: its general meaning, its place in the whole scheme of the liturgy, and its practicability.

Q. 1: What is the twofold purpose of liturgical art?

A.: Decorative liturgical art has always performed a double service in the Church: (1) by being useful, it has served functional needs; (2) by being beautiful, it has served the supernatural end of pleasing in order to draw man towards the praise of the supernatural uncreated beauty, the Author of all created beauty, God Himself.

Church Decorative Art in the Service of Praise, Tucker, 1942, 148–160
Liturgical Art, Lavanoux, 1944, 74–81 (especially p. 76)
Perennial Art of the Liturgy, Mrs. Perkins, 1945, 99–105

Q. 2: What is the foundation of sacred art as specified by Pius XI in 1932?

A.: The foundation of sacred art as specified in 1932 is this: "Sacred art has no foundation for its existence, no reason to exist, unless it represent spiritual ideals." In this statement, the Church gives extremely wide latitude in the executing of works of art which must never be out of line with the tradition of the Church.

Liturgical Art, Lavanoux, 1944, 77

Q. 3: What relations obtain between the teachings of the liturgy and a proper Church art?

A.: Like our faith itself, all Church art must be founded on the Scriptures, tradition, and the living Church. Since art acts as a visual expression of her teaching, it should be founded on these, in harmony with the liturgy which itself reveals the living Church; so that this whole expression is in line with truth, good taste, and a worthy approach to the end of all liturgy, the honor and glory of God.

The Perennial Art of the Liturgy, Mrs. Perkins, 1945, 99–105

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